



# THE PROTESTANTS THEOLOGIE.

CONTAINING,

The true solutions, and groundes of Religion, this  
day mainteyned, and intreated, betwixt the  
PROTESTANTS, AND CATHOLICKS.

WRITTEN,

By the R. F. F. VVilliamie Paterfoune Religious Priest,  
Conuentuall of Antwerpe, Preacher of Gods word,  
And Vicar Generall of the holy Order of  
S. AVGVSTIN,  
Through the Kingdome of Scotland.

Mar  
213.

THE I. PART.

The teach you shall becom make them diligently who cause Schisme and Heresie  
contrarie to the doctrine which you have learned, and awayde them, for  
they that are such serue not our Lord Iesus Christ, but there owne belly,  
and with seare speech, and flattery, deceaue the hartes of the simple.

AD ROMANOS. 16.



4-1-30-77

IMPRINTED.

With Licence. Anno M. DC. XX.

# APPROBATIO.

**L**IBRUM Hunc vulgari lingua inscriptum [THE PROTESTANTS THEOLOGIE.] R. P. F. Guiljelmo Paterfonio Scoto. (Saceri ordinis Eremitarum, S. Augustini, Presb. Antu. & p. Professo, & per Decretum eiusdem Sancti Ordinis Vicario Generali) conscriptum a me visum, & examinatum, nihil reperi, Catholica fidei, aut bonis moribus contrarium, continere. Verumetiam valde utilem, & apprime idoneam sine ad confutationem, siue conuersionem Hæreticorum sentio. Ideoq. prelo ac luce dignum iudico. Quod testor manu propria. Mechlinia: die decimo quinto Aprilis. 1620.

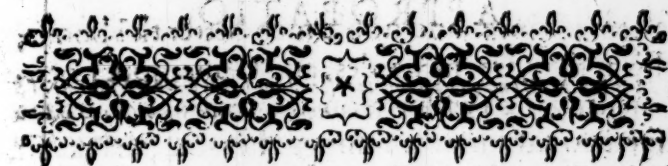
Thomas Worthingtonus. Prot. Apost.  
S. Theologiæ Doctor.

**P**REBMITTIT Debita informatione super contentis in hoc libro, cui titulus [THE PROTESTANTS THEOLOGIE] auctore, R. P. F. Guiljelmo Paterfonio, Scoto Ordinis Eremitarum S. Augustini Presb. &c. eundem prelo dignum censui. Mechlinia 9. Maij. 1620.

Petrus vanden Wicle S. Th. Licent.  
Metropolit. Ecclesiæ Mechliniensis  
Archidiaconus, Librorum Censar.

**E**GO F. Ioannes Aughemius, Fratrum Eremitar. Ordinis S. Augustini, per Belgium Prior Prouincialis, vt liber vulgari lingua inscriptus [THE PROTESTANTS THEOLOGIE] a R. P. F. Gualtero Paterfonio Ordinis S. Augustini Sacerdote compositus, & a diuersis visus & examinatus, in lucem edatur, permitto, & facultatem concedo. In quorum fidem has nostras manu nostra subscriptas & sigillis munitas dedis. Gandani in nostro S. Augustini Monasterio, 12. Octob. 1620.

XX. Fr. Ioannes Aughemius Prouincialis.



TO THE MOST  
HONORABLE AND POTENT LORD,  
**L. ARCHBALD CAMBEL,**

**BARRON**

*Of Cowhill, and Lochaw: Sheriffe of Tarbet, and Argyll,  
Lord Hygbe Iustice of Scottlad: Lord of Cambell, Lorne,  
and Kintyre: Great Master of his Ma<sup>ties</sup> House,  
Lieutenant of Tarbet, and Argyll, Earle of  
Argyll: and one of his Maiesties secret  
Counsell of Scotland.*

*F. W. P. A. With all Happines, with increase of Honour,  
and all good fourtune.*

**I**N auncien tymes passed (Most Ho-  
NORABLE LORD) it hath been the cou-  
stume, as witnesses *Flau. Veg. in Prol. lib.*  
*de re milit.* To dedicat, & present Books,  
vnto Princes, and great men; the reason is, saith he,  
forso much as any thing is not well begūne, except  
(first vnder God) Princes, and noble men, fauour,  
protect, and commend it; neyther doe any thing

## THE EPISTLE

beleeue Princes, and noble men better the booke,  
 who as they are the heades, and Gouvernours of o-  
 thers, it agreeth with reason (if it were possible) that  
 they should know all things: becaule, that as in  
 the head, consist the senses, which gouerne, & ruell  
 the whole body; euen so in lyke maner, Princes &  
 Potētates, who are the heades & Gouvernours of fa-  
 milies, & other people, should be seen in all sciēces,  
 and vertues, for the gouerning of others. For if the  
 Planetes, which guyde, & rule this inferior world,  
 are replenished with greater influence of light, and  
 vertue, then the other starres in the firmamēt, euen  
 so are Princes, and Nobles, the planetes, & gouer-  
 nours of this world, more illuminated with greater  
 light of wisdom, knowledg, and power, for the go-  
 uerning of others; that by the influēce of wisdom,  
 & knowledg in the, wherwith they are replenished  
 of God, they might ruell, and guyd others; for as  
 Cyrus sayth, he is not worthy of any dignity, and  
 authority, that is not better, then others: & if A-  
 ristotle met. 1. saith, that all men desyres naturally  
 to know, & this naturall disposition, dependes on  
 reason, it followes that Princes, and Noble men,  
 should haue this knowledg in the perfect, for that  
 which

## DEDICATORY.

which all me naturally desyres to know, the knowledge therof is more proper specially to be in Noble Men, and Princes. And therefore seing your L. is one of these Princes, & Noble men, in whom as in a planet consists the gouerning, and rulling of a most auncient family, and surename of Cambell, with the authority, and dominion, ouer the sherifdomes of Argyll, and Tarbet, with the preeminent dignity, honour, & power of an Earle, in the auncient kingdome of Scotland: Whose wisdom, vertue, and nobility, hath been the occasion to present vnto your L. these my labours, lieuing vnder hope so to esteeme of them as well becometh your L. Honour, wisdom, & vnderstanding: for it is not vknown to all the nation, the estate, & quality of the Earles of Argyll, to haue been prudent, wyse, noble, and liberall, maintayners of Vertu, protectors, and commendrs of the same, whose fame is immortall. & to report the verity it cannot be denyed, but that the Earles of Argyll are amongst the principall Noble men in the land, equall in estat, in antiquity very auncient, in lineage & succession without interruption, of Mariadge descended of most Noble progenitors, very honourable

## THE EPISTLE

in fame, vnspotted in loyalty, fidel to there Prince;  
true to there country, honest in conuersatiō, Ca-  
tholickes in profession, friendly to there genealo-  
gie, loueing to their nythbours, liberal to their ser-  
uants, fearefull, and mercifull to their enemies,  
boutifull to the poore, charitable to strangers, dis-  
cret, honest, & amiable to all persons, the renoune  
of them is for euer; what vertue could be in hu-  
mane nature, that was not manifested & approued  
in the. And as for wordly prefermentes to whom  
were they inferiour, vnto which preeminent digni-  
ty, honour, and authority, your L. (iu. e) succeeds,  
& inioyes. Is not your L. with the principal Earles  
equall & in nothing inferour? Is there any almost  
hygher honours, and more excellent, or famous,  
then to be one of his Ma<sup>ties</sup> Counsellers, & fami-  
liars, great Cōmander of his Ma<sup>ties</sup> house, Sheriffe,  
and Lieutenant of two ample Sherifdomes, hyghe  
Lord iustice of Scotland, in Parlements, alto to  
beare the sword of honour, as for preuiledges, and  
iurisdiction, no Prince, or Noble in Scotland is cō-  
parable: And for dominions, terretories, Castels,  
and palaces, pastures, hunting fowling, & fishings,  
more rightly your L. may be called a litle Regu-  
lus

# THEOLOGIE.

hus then a subject. And therefore in respect of your  
 L. antecessors & their progeny, vnto whom your  
 L. hath succeeded, being a branche of the same  
 stocke; indewed with them in all naturall giftes, &  
 full of morall vertues, with equallitie of estat: It  
 must follow with reason to liue, and die, with the,  
 in the true religiō, & in the true worship of Christ,  
 and to approue your L. self to be the true issue of  
 such loyal parēts; & a myrror to others in tymes to  
 come; y<sup>e</sup> who already hath knowne your L. course  
 of lyfe & cōuersation, and present exemple of lyfe  
 may thereby glorify God, & in that your L. haue  
 been an persecutor, now to giue a true testimony of  
 a confessor, & to acknowledg your L. vocation to  
 be extraordinary of God, who now hath illumina-  
 ted your L. vnderstanding in the knowledge of  
 his truth, & how he hath wrought in your L. ac-  
 cording to the multitude of his mercies, a strange  
 alteration, much from the nature of your L. edu-  
 cation, and profession to which the whole King-  
 dome of Scotland can beare testimony of your L.  
 profession in Heresie, and of the monuments of  
 your L. Yeall, & Valour, which are yet to be seen  
 extant in the land, Symtomes proceeding from an  
 euill

$$\begin{array}{r} 58 \\ 26 \\ \hline 32 \end{array}$$

17 12 19

## THE EPISTLE

euill cause, whose seruour, yeall, and temerous  
 presumption was greatly to be regrated to see the  
 issue of such noble Catholicke antecessores dege-  
 nerat, indewed with so many good parts of nature  
 to follow such irrationall courses of Heresie, in  
 w<sup>ch</sup> your L. was nourished & instructed, brought  
 vp at the feet of Gamaliell, weell versant in the cir-  
 cumstances of puritanisme, perfect in the oppti-  
 mions of Caluin, yealous and seruent in professiō,  
 in lyfe an another Solon, in grauitie conformable  
 with the Rabbits of the new Ghospell in litle Isra-  
 ell, in yeall most firy, in spirit repugnāt, in will per-  
 uerse, in knowledge ignorant, to wraith sodainly  
 moued, in reuendge foreward, in execution most  
 ready, with Saull making hauck, puting cōfidēce  
 in the multitude of men, and in polyce of wordly  
 wites, more then in the truth, esteeming more the  
 honour of the world, then the glory of God, or the  
 honesty of the cause. & albeit there is no polyce or  
 strength against God, who out of euil bringes good,  
 who govern otherwayes thē man disposeth, which  
 may be seen in the connerſion of your L. to the  
 Catholick Faith; who in end hath disposed, all, for  
 the best, to bring your L. an ether Paul, out of

## D E D I C A T O R Y.

Saull, and of an veshell of dishonour, an veshell of honour, that in tyme comming your *L.* may recall to mynd the infinit goodnesse of God, your *L.* former estat, and perill: his vocation and cooperating grace. And therefore in consideratiō, of Gods manifold benefits towards your *L.* and of the wisdom, and graces wherewith your *L.* is indewed, hath moued me more bold to dedicate this Treatise, called, The Protestantes Theologie to your *L.* partly for your *L.* comfort, and vtility, that whē vacant tyme shall present, your *L.* may reade, and peruse this Booke, in which your *L.* shall perceauē the miserable estat, and conditiō of all Heretiks out of the Church of God; and now hauing opportunatie to redeeme the tyme past, your *L.* may make profit, and lay vp in Heauen a treasure, that shall not faill, approuing your *L.* self lyke another Iulius Cēsar, of whome it is sayd, that at all tymes cyther he had a lance in his hand, or the Iliades of Homer, that when the wares impedit him not, thē was he reading Homers Iliades, that out of the Philosophers sayings, he might learne wisdom; euen so I doubt not, but when your *L.* shall be vacant of wordly besines, your *L.* will follow that

## THE EPISTLE

renowned Caesar, in which litle Treatise, I Hope your *L.* shall finde great contèment of mynd, & sufficient matter to discouer the Heretickes Hypocrysie, and false Religion, and also shalbe an helpe to others to come to the knowledge of the truth, who (allace) are lyke the Iraelites in Ægypt, more willing to liue in flauery of Pharaon, then to suffer paynes to goe the Land of Chanaan, and preferes more the wraithfull contenâce of Pharaon, then the holy Land: and lykewyse for the good of these, who are morall and desyrous to know the truth, who in end are lyke the Iewes, who loued more the honour of the world thē the glory of God. And lykewyse for the good of such who lyke Atheistes, liue lyke the Prodigall sonne, contented to liue miserable, and to full their bellyes with the huskes of error, instead of other fruiçtes of verity, considering with themselues their misery and condition in Heresie as in a farre Country from their Parentes, and naturall soyll, may come to remorse of conscience to condemne their owne prodigall course, and ignorance of lyfe, and to make recourse to there parentes, whoe pities the misery of their childrē. And lykewyse for all sortes  
of

## D E D I C A T O R Y.

of persones who knowing no better<sup>r</sup>, and are ready to imbrace all noualties, whose eares are filled with descant of Religions, and the innumerable Sectes, that euery day appeares: or with the vntowned harmony of blasphemy against the Papists. And therefore for the good of many aswell as of your *L.* and vpon the ioy of your *L.* conuersion, and feruent yeall in profession, with hope of perseuerance, and in congratulation of Gods benefits towards your *L.* and in calling your *L.* to the knowledg of the truth, and in making your *L.* an child of God, and one member of the Catholicke Church, who lykewyse hath illuminated your *L.* eyes with the oile of his grace, that the ignorant blindnesse of heresie may be expelled, and in pulling you out of the golfe of perdition, from the slauery of Ægypt, and the basse captiuiy of Babylon, from the worish Ielousie of Heresie, and from eternall damnation, vnto saluation, for the Ioye of the Angels, for the perfection of lyfe, comfort of Catholickes, conuersion of heretickes, and in end for the participation of glorie, hath ministred the occasion of boldnes to present this Treatise to your *L.* for the subiect of this Treatise requyres such a patrone

b 2

whose

## THE EPISTLE,

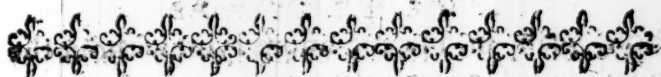
whose yeall in Heresie affore tyme without the knowlege of Godes truth, may be in the verity, & with the true knowledg of God: may not only protect, and accept of this Treatise but also by your *L.* magnificent liberality to giue a testimony of your *L.* yeall to asist and concurre, for the affecting of the secōd Treatise, in which fyftie questions shall be intreated. Reposing confidently this Treatise in the meane tyme to be acceptable to your *L.* to an other occasion, wishing your *L.* with all my hart, all Heauēly blessings with increesse of wordly Honour, and the successe of good fortune. Farewell

*Your L. humble Seruitoure.*

*F. VVilliam Paterfoune Augustin.*



The



The Preface  
TO THE READER.

**T**HE Blessed Apostle S. Paul not without instruction of the Holy Ghost, doe foresee the troubles and calamities of the Church of Christ, Prognosticates saying, 1. cor. 11. There must be Heresies amongst you, to that intente, that they who are perfect and approved amongst you, might be knowne. In which graue predicliō two things is to be obserued, the one is for our comfort, and the other is for our instruction: that by the one, to wit Heresie, we be not dismayed or much offended when we see in the holy profession of our Christian Religion, Heresies Sectes, and Schismes to arise, that then we foresaeke not the field of our faith; wherein we warefare to God, 1. cor. 9. and runnes not, as at an vncertaine thing, neyther fightes, as an that beateth the windes but runnes to obtaine, and fightes to vinne the reward. And likewise that we late not goe the steadfast hold of our hope, but holding it sure, and cleaving fast to the Rock of our faith, against which the

b 3 gaites

## THE PREFACE

gates of Hell cannot preuaile neyther infidelity to haue accesse, Cyp. Epist. 55. ad comm. PP. If therefore we see by the verdict of the Apostle, that Heresies must be, which in effect brust out in the dayes of the Apostles, as bade weedes springs vp amongst the cornes in the good husbandrie of our Lord, and as cockle owerfowede of the enemy in the good feild of God. For in the dayes of the Apostles there wated not most wicked Heretickes, as Simon Magus, Heronogines, Philectus, Hymenæus, Alexander, & Nicolaus: who are mentioned in the Scripture, to haue wauered, and been inconstant in the faith: and after the knowledge of righteousness to haue turned back from the verity: and to haue maintayned erroneous opinions, and taught false doctrine for lucre cause. VVith those also brust out others as the Ebionists, Cerinthus, Marcio, against whom S. Paul, S. Peter, S. Iohn, and S. Iude, hath writen discouring the, & their doctrine, vv<sup>th</sup> there manners, the which wicked persones were so druned in the sees of Heresies, and delighted themselves in their poysonable opinions of errors, jealous and fyrie to maintaine the same with their blood. So that to this present day, there hath been no age free of Heresie, neyther was the world so perfect in Faith and Religion in the dayes  
of

## T O T H E R E A D E R.

of the Apostles more then now: neyther is the world so perfect yet, as not to haue many simple people in it; neyther is the simple people so happy, as to keepe themselves securely humble, and in the obedience of the doctrine of the Church; neyther is the obedient fully secure not to be deceaued, of subtile and crafty men; neyther is the subtile & crafty Heretick so carefull of his credit & honesty to moderate his peruerse opiniõ and malice, to spare and forbear to maintain open falshoods, & old dampned opinions, to intangle, and snare the ignorantes, and simple people. VVherefore the Apostle prognosticates Heresies to be that mē beforewarnde and fortold, that as Heresies must be, & with it subtilty and malice that whē men beholde the one, to be circumspect not to be deceaued, and trapped in the other, against whom Christ our Saluour exhorted vs totake heed of false Prophets who are clothed in sheape skimmes and are inwardly reaweing wolues, Matth. 7. And S. Iohn biddes not belieue euery spirit, but try them, and decerne them whether they be of God, or no? But who is this prudent, and wyse, that can not be deceaued? and who hath that gift to decerne spirits: seing Heresie it selfe is of the Scripture, and deceit and malice is of the diuell, that old serpent, for made not Sathan this potion out of Scripture, when he said Gen. 3. Eritis sicut dij, his deceit and malice is disco-

## THE PREFACE

*discovered in calling him an Serpent, as it is written: & Er  
 rat serpens calidior, cunctis animantib<sup>9</sup> terræ. gen. 3.  
 Therefore how shall men of good iudgement know the, &  
 farelesse how shall the ignorant and lai-persones try truth,  
 from falshood: sounde doctrine, from error: heresie, frō true  
 Religion: seeing it is cōmon in this age, and taught every  
 man to read the Scriptures and by them to decerne spirites  
 truth and falshood, heresie and true Religion. I wish frō  
 my hart (if it please God) that as holy Scripture is the  
 true tryall therof, that it were as euident and plaine to all  
 men to seike the tryall therein, which the whole learned, &  
 holy men frō the Apostles tymes, hath iudged the contrary,  
 that the Scripture is a book of difficulties as S. Aust. saith,  
 lib. 2. de doct. Christi cap. 6. Many things are darke  
 and obscure in the Scriptures, and it hath been so prouyded  
 of God, to the intēt that our pryd may be tayed with tra-  
 ueill, and our knowledge not cloyed with facility, which  
 quickly contemneth, what hath been easily learned. In this  
 same mynd is S. Hier. in Ezech. cap. 45. saying, All pro-  
 phesie and interpretation of the Scriptute containes the  
 truth in darknes and obscurity, to the intent that the scol-  
 lers & learned within, may vnderstād, but the rude people  
 without, may not know what is said, least we should cast  
 precious perles before hoges, if the treasure of Gods secrets,  
 should*

## T O T H E R E A D E R.

should be opened to euery mā. To amplifie at more lenght,  
the difficultie therof, Epiph. in Anchoratu, saies, The  
Scripture telleth all truth, but we haue need of a good vn-  
derstanding, and perseuerance to know God, and his word.  
Lyke wyse, Orig lib. 7. in leuit. There is in the Gospel,  
saith he, the letter that killeth; and this destroying letre  
is not only in the old, but also in the new Testamēt to him  
that vnderstandes it not spiritually what is said. VVhich  
difficultie Tert. in præsc affirmes, saying, I am not a fea-  
red to say, that the Scriptures themselues haue been so dis-  
posed by the will of God, that they might minister matter  
vnto Heretickes. And therefore seing the Apostle progno-  
sticates that Heresie must be, which could not be without  
the Scripture, which is an ample field for all sectes, the  
greater should be our prudence and wisdom to be weere of  
their deceit and subtilities, lest they bring to passe which  
S. Paul feared saying, that as the Serpent deceaued Eua  
through his subtilty, euen so your senses may be corrupted  
and to fall away from the simplicity vvhich is in Christ  
Iesu. For such false Apostles are deceitfull workers trans-  
figuring themselues in the Apostles of Christ. Neyther  
is it marueil that they so appeare, for their master Sathan  
can transfigure himselfe in an Angell of light, therefore it  
is not a great matter, if his ministers can transfigurat the-  
selues in the apparance of ministers of righteousnes, vvhose

c

end

## THE PREFACE

end shalbe according to their works. Secondly to deceit, and craft is neuer annexed malice, enuy, ialousie, calumnies, which must proceed from Heresie, as Christ himself defines saying: *ex fructib<sup>9</sup> eorū cognoscetis eos*, mat. 7. which fructs are so manifest and eident, that they cannot be obscured, and denyed: is their slanderous reportes, inuections, lyes, skoofts, and blasphemies against God, and his Church, vnkno<sup>wn</sup> to the world: no? in which doing they haue followed and imitated the Manicheis as, witnes, S Aug. lib. de vtilit. cred. c. 1. who exceeded all other Hereticks before them, that with open mouth slandered the Church of Christ, and charging her with sensles & prodigious doctrines and errors, outfaceing their blasphemies with bitter inuections, and calumnies, to affray the ignorant people frō the bosome of the Catholik Church, and by setting them selues in the stolt, as fearfull bogelles to affray children, that they might not know the verity, through ther deceit and malice, neyther whether the Church is, but their synagogue, manasseing and treatning to ioine all to there cōuentickle lyke foullars who hauing layd the lyme vbands by the spring and vwater syde, go about to stoppe all other vwaters rōūd about, and doe set skar crows ouer them, that the poore birdes, not knowing vther to make succourse to find vwaters, not of chōse, but of very necessity, at last most light in their snayres, which

4 16  
3 2  
3 4

T O T H E R E A D E R .

Which evidently appeare in the Hereticks of this age, ever  
with Heresie to haue malice adioyned with it: as experi-  
ence hath proued in Scotland, that in the beginning, Here-  
sie was so delectable to the whole estait of the land, after,  
with what subtilty, policy, and craft, it is established, in  
so far, that it is pointly registred in the books of Parlamét,  
& the professiō of their faith is acted word to word for  
a perpetual memorie & the vvholl bodie of the kingdome  
is coacted to sweire, & to subscribe this new faith, who re-  
fuses, eyther Protestant, or Catholik: the malice, inuy, ha-  
tred, and blasphemy must force then, what by excom-  
munication & horning: or by prisonement, confiscation of  
goods, exill, or death; they belieue no man whom onse they  
conceane iealousie of, their malice is in reconciliable, that  
they are in will, & desire after the mynd of Caligula, who  
wished the heades of all the Romās to stand on mā's body,  
that at one blooe he may be beade them al. And therfore to  
effectuat their malicious desyres, and that the poyson of  
their hart may be made knowne, they edvomat clamorous  
raillings and blasphemies against the Pope of Rome & al  
Catholike people, that thereby the ignorāt being onse sna-  
red in their heresie, anone are droūk with the same poyso of  
blasphmy, fury, hatred and malice against Catholicks and  
Priests, that they are lyke made, and frented people: and  
that they cam home from their sermonds no lesse feirce and  
fyrre

## THE PREFACE

frie then fogerēs frō the warlyke ſpeeches of their Cap-  
tain exhorting them to the fight: or as it is ſaid of the ci-  
tizins of Abdera that onſe hearing a furious Tragedie in a  
heate ſommer day, they were ſo ſtroken with ſuch a fit of  
frenesie, through the vehemēt heat of the ſonne, that many  
days they did nothing but act the ſame Tragedie, with fu-  
rious geſtures in there ſtraites. Was not the lyk tragedie  
acted in S. Johnſtoun; and through all Scotland: in vvhāt  
frenesie and madnes were the people that in one yeare they  
rayſed, throw down, and demolifed all the abbayes, Churches,  
Chappells, and Hoſpittalls in the whole land, with perſe-  
uerance in blaſpheming, condemning, ſkoffing, fretting, rai-  
ging; and moking God & his Church. Theſe holy puritāe  
Sancts are full of zeall, to e vomat ſuch haynous & abomi-  
nable blaſphemies for poor and ſound doctrine, diſſembling  
credit and honeſty, who are known enemies, they want in  
their ſermons and make ample diſgreſſions, to geet with  
men of ſmall iudgement the name of a great preacher, &  
to be called a cunning clerk, that as S. Auſten ſaith, Any  
man of very ſmall learning may doe the ſame, to prate v-  
pon palpable follies, and to be inuectiue, which cuſtome is  
deduced frō the Manicheis, who made long ſermons with  
much grauity, long graces &c. againſt whom S. Aug. lib.  
1. de morib. eccl. c. 10. writes adiudging ſuchlyke toyes  
vvhicked, vvhich doe no way concerne vs, for they ſpeake  
vpon

## T O T H E R E A D E R.

Upon old wyfes tailles, and childish bables, for in that, in  
 which they are most earnest in approuing, and confuting  
 matter of Religion against the Catholickes, the more they  
 show themselves to want iudgment, and whosoever is se-  
 duced and deceaued of them to follow Heresie, condemneth  
 not the Catholik Church, but sheweth himself ignorant &  
 to lack iudgement. For the nature of Heresie, is to blinde  
 the vnderstanding, and induce ignorance. And therefore as  
 S. Cyp. lib. 1. epist. 3. saith that of the, who are pro-  
 phane & out of the Church, no things is to be expe-  
 cted but a deprauat mynd, a deceitfull tongue, cankered  
 malice, and sacrilegious lyes, whosoever shall giue credit to  
 these professors, shall suffer with them the sentence of dam-  
 nation, at Christ comming to iudge the world. In lyke ma-  
 ner S. Austē serm. 22. de verb. Apost. declaring the cause  
 of the peruersitie of heretiks & with what malice and ha-  
 tred satan hath spyred them, that they so continue in their  
 wicked course against conscience & all morall reason, is  
 more the feare of the shame of the world, then the feare of  
 God, or loue of their soule. Lest there religion being dete-  
 cted, and discourred it should be said to them, why haue  
 you deceaued vs so long? why did you seduce vs? wherefore  
 told yae vs so many fals things? regarding more the weak-  
 nes of men to reprehend their folly, then the inuinciblenes  
 of the truth, which must preuaile. Whose description of  
 doctrine

## THE PREFACE

doctrin and manner is not needfull to be produced of  
 Catholiks; when sufficiently of Luther, & others, they are  
 described; as an Anatomie to the obiekt of all beholders, as  
 reportes Theod. Fabrit. in locis comm. in art. Luth.  
 pag. 4. & 5 saying, The natures of these Viperes are such,  
 that they can easill deceitfully with wordes: making the  
 Scriptures a noyse of wax, they shew their impious & in-  
 genious spirit to turne, and alter the sense by the meaning  
 of the Apostles, in which they are admirable doctores, surpass-  
 sing in skill, & wite of al the learned and profound men of  
 this world. For they are gouerned by a malignāt spirit w<sup>h</sup>  
 doth possess & bewich their wits, & are inradged with sa-  
 tanicall virulēcy against Gods Church, and her professors.  
 They cannot eschew but must interpret the Scripturs wrōg,  
 for in this they are for all the world lyke spiders that suck  
 poyson out of fayre and fragāt flours the venome not being  
 in the flours but in the selues. And therefore as heresie must  
 be: It is not without our profit, to wit for our instructiō,  
 seing that heresies are, and suffered to be, to that intent y<sup>e</sup>  
 they who are perfect in his Church, might be known: for by  
 Heresies the Church is tryed as gold be the fyre, & as y<sup>e</sup> sea  
 y<sup>e</sup> is moued with tēpests, casts out his froth & filth (y<sup>e</sup> poor  
 waters keep his bōlds & course) soe the Church in tyme of  
 tribulatiō, and stormes of heresie voydes away the fooll &  
 vncleane mēbers out of her, the sōūd and faithfull remaine

## T O T H E R E A D E R .

Under her Catholicke rowse, & abydeth in the faith onse  
 receaued, and belieued. For in tyme of Heresie & Schisme,  
 y<sup>e</sup> part of euery good Christian man must be, to doe as good  
 sengers, to rüme to their captain & generall, lookig to him, &  
 expectig to be directed, how, and whē to stryke: & as the  
 modest and gētle passager, whē y<sup>e</sup> tēpest & stormes ariseth  
 to disordre their passage, sufferes with hartly mynd, y<sup>e</sup> ma-  
 ster to ruell the sterne, meddling not with that, y<sup>e</sup> which he  
 hath not skill of. Euen so when priue rebelles, and wicked  
 members of Christian religion, sowe seditious schismes, and  
 preaches heresie, troublig therby y<sup>e</sup> quiet & settled cōsciēces  
 of true belieuers: euery Christiā man, & especially the laie  
 & inferior sort ought to cleaue to their heades, and ruelers  
 in Christ Church, meddling not with any point of religion  
 called in controuersie, but lock to be directed, as they haue  
 been alwayes, in all former ages by there Catholik Pastors,  
 to vvhō they are cōmanded by the Apostle to obey, & sub-  
 mit theselues, no lesse thē the senger to his captain, or y<sup>e</sup> pas-  
 sager to the schipper, & master of the shippe. Therefore af-  
 ter the exāple of the Apostle, I haue set down the Prote-  
 stantes opinion & sound doctrine, that the modest and dis-  
 cret Reader may iudge with equity, that their profession is  
 reall heresie and containes nothing but filthy abominable  
 assertions, without any good grounds eyther of Scripture,  
 or reasone. That in vveighing the balance in thy hand of  
 iudge-

## THE PREF. TO THE READER.

iudgement and vnderstanding thow may saue thy soule which is lost if thow remaine in the profession with them, who will goe about to saue his soule, will learne the verity. And therefore Gentle Reader, I haue set downe in this Protestant Theologie there owne wordes lest some would say, that I doe helpe them, which to doe I am very loth, but to obserue charity, as I would they should doe the lyke to me: and whereas Gentil Reader, that thow hadst not the full work accomplished, blame me not, I lipped to mens promises who hath failled, when I haue brought this booke so farre on the way, for my owne part I am sorry that it is manked, or abridged if pouerty hath not been my impediment, not withstanding to my ability with the curtosie of some goodes friends out of the zeall of their deuotion. This first part of my booke is commed to light expecting opportunitie and friendship to effectuat the other part, which God-willing in his owne tyme shall be seene. Therefore inioy this for the present, and pitie my pouerty bidding the hartly fairewell.

Thy friend in Christ

F.VV.P. A.

THE



# THE PROTESTANTS THEOLOGIE.

## QVÆSTIO. I.

**W** Herefor (good Christians) ad-  
beere ye, and ioyne, rather to the Pa-  
pists Church, and faith, than to our re-  
formed Church, seing our Church, and  
faith, is the trew Catholik faith, and is  
from the Apostles them selues deliuered Cal. præf.  
ad Franc. Gal. Reg.

## A N S W E R.

**W** HEREFOR præfere ye not; the  
Roman-Catholik-Church, and hir  
faith, befor the Lutheran, Caluinian,  
or any vther sect, what soeuer, vn-  
der pretence of reformation, with  
a whorish applaud? for as God was befor the de-  
uill appeared, euin so his trew Church, and  
faith, out of all dout is more ancient than the  
false, and was befor it euer appeared, for when  
the husbandman hade soowed his good seed in  
the feild (than efter) came the enuyous man, and  
owersowed cockle: as is said Matth. 13. but our  
Catho-

The Catholik  
Roman faith  
was long be-  
for the refor-  
med,

## 2 THE PROTESTANTS

The Church  
and his trew  
faith is from  
the tyme of  
the apostles.

An honest  
challenge.

The new re-  
formed reli-  
gion is long  
sensed con-  
demned.

It is bulded  
on the old he-  
resies already  
condemned.

lik Roman Church, faith & religion, by the rest is long befor the reformation, ordeered, and printed in the tables of verytie, forasmuch seing that these many ages it hath bene from the tyme of the Apostles, and long befor hath preuented the reformed, nether can any of their wryters, or centurians, shew, and declare, as yet any forcible, and sufficient argument, what tyme, place, or by what author any corruption, entered in the Catholick Roman Church. Morouer ther was none (except heretickes) who beleued thes thinges, contrary to the doctrin of the Roman Catholick Church: or haue proposed, to be beleued, which they dogmatically indeed belieue, and peruersly propound to be belieued, if they can as yet shew, and declare, let them approue them selues men, for thair souls good, and the honor of their reformed religion, and for the satisfaction of many, halting betwixt their new opinions, and our old Roman Catholick doctrine.

Morouer we may easily declare & demonstrate, these your dogmaticall opinions, and paradoxes; in which yow do discrepat, & disagree frō vs, long since to be condemned, and to be tryed real heresies, out of diuerse sectaries already condemned by the Church. also what tyme, place, increas, proceedings & author, of whō they weere oppugned, & gainsaid: which when they weere brought to light, and made knowne to all men, did all fauour of heresie, noueltie, and change of religion: with no long apparant continuans of long keeping possession, or perseuerant tyme, as shalbe in euery place, & argument of this book obserued, the man, and his opinion, the oppugner, and contradictor, the censor, & iudgment, the age, & tyme.

And

# THEOLOGIE. F.W.P. 3

And therfor as for our part we shall first let  
*Tert de prescr. heret. c. 32.* as a defender of the Catho-  
 lik Roman faith, steppe into the feild, with  
 whom we demande, and inquire of your newe  
 nouation and vpsatt reformation (becaus yow  
 claime the Catholick Church, and hir name vn-  
 to you) in this maner asking of you, by these inter-  
 rogations [ saying as he said, to the heretikes in  
 his tyme ] What do yow in my place, and bee  
 none of myne? lykwyse by what right Marcion,  
 Luther, Caluin, cut ye down my woodes, by what  
 licēse Valētin, Luther, Caluin, made into my foun-  
 taines: by what authoritie Appelles, Luther, Cal-  
 uin, break yow my boundes: myne is the posses-  
 sion; why do ye rest heere, to sowe, and pasture  
 at your pleasure? myne is the possession: long synce  
 I posselt it: and first I did possesse it: I shewe the  
 first original of the owners: to whome the thing  
 was proper, thus he. Morouer our holy father  
*S. August. lib. de vitit. cred c. 7.* as an other mar-  
 tial champion entereth in the feild against the he-  
 retikes of his tyme, who vsurped the Catholick  
 name, [ and sayes ] ther is one Church, as al con-  
 fesse, and if you look on the wholl compasse of  
 the world, it exceedeth all other in number, as  
 they affirmethat know: also thee is more sincere  
 in doctrine of the treuth; and ther is one Catho-  
 lick Church, to which diuerse heresies haue ge-  
 uen different names, whē as euery on of them ha-  
 ue their proper name, which they dare not deny:  
 by which it may easily appeare, to whom the na-  
 me Catholick (of which al are desyreous) ought to  
 be attributed. This word Catholick made him to  
 boast, and outface the enemyes [ saying ] *contr. me.*  
*epist. fund. c. 4.* I may not omit this wisdom, which

*Tert. deman-*  
des of the he-  
retikes their  
entres.

*Tertul defens*  
des the Catho-  
lik name to a-  
pertain to him  
as to a lawfull  
successor of  
the Apostles.

All heresie  
confesse one  
Church.

*Diuers here-*  
sies heth ge-  
uen diuers na-  
mes to hir; but  
culd neuer de-  
face hir of the  
Catholick na-

This name ca;

## 4 THE PROTESTANTS

tholick made him to boost against heresies.

Consent of people authoritie, and the name Catholick held S Augustin in the Church.

Not without cause the church hath retained the name Catholick.

No heresie can show their church for catholick.

Heretikes by error do violate the faith. Schismatikes by making divisions violated vnitie. They aspercein not to the Catholick church.

you deny to be the Catholick Church, ther ar diuerse other things, which do most iustly retaine, and hold me in hir boundes, as vnitie, ther hould me the consent of people, and nations, the authoritie which had hir beginning by mirackles, nourished by hope, augmented by charitie, confirmed by antiquitie: there do hold me the succession of Bishopes, vnto this present day from the very seat of Peter: to whom our Lord commended the feeding of his sheepe after his resurrection, to the Episcopal dignitie of the present Bishop: and last the name catholick doth hold me in the vnitie of the Church, which name this Church hath alwayes, not without cause, among so many different sectes of heresies, in such sort obtained, that although all heretiks desire to be called Catholikes: yet if a stranger should demaund, where is the assembly of the Catholick Church? ther is no heretik, that dareth assigne him his temple, or his preaching-hous, for Catholick. Lykewise in his Symbol (sayes he) we do beleue the holy Church, that is Catholick, for the heretiks, & schismatikes, do cal their congregations Churches: but the heretikes beleuing thotē things of God, which ar false, do violate the faith: & the schismatikes, by vnlawful diuisions, do separat them selves frō brotherly charitie, although they beleue in all things the same with vs. And for this cause, nether do the heretikes, or schismatikes, apertain to the catholick Church. And againe S. Aug. lib. de vnit. eccles. c. 4. sayes, all those that beleue that our lord I E S V S C H R I S T is come in the flesh, in which he was borne, and hath suffered, & that he is the Sonne of God, with God, and one with the Father, & the only immutable word of the father, by whom all

all things weere made, but do in such sort dissent from his body, which is his Church, that their communion is not withall them, with whom the Catholick Church doth participate, but as in some diuided part, it is a manifest token, that they are not in the catholick Church. & lykwise Prosper (sayes) that he who doeth communicat, with this vniuersal church, is a Christian, and, a Catholick; & he that doth not communicat, is an heretik, & an Antichrist. And Pacianus (sayes) the people vnder S. Cyprians charge haue neuer been called other- wayes, then Catholikes. Now amongst thiese testimo- nies, what place haue our reformed, to be named with a catholick tittle, whom (as S. Aug. sayes) dissention, and diuision makes heretikes. And againe in his *Epist. 152. ad donatist.* Whosoever is deuyded from the Catholick Church [sayes he] how laudable soeuer he seeme to liue, for this only cryme, that he is only separated from the vnitie of the Church, he shalbe also seclused from lyf, and the wrath of God shal remaine on him. This same argument hath Fulgentius *lib. de fid. ad Pet. diac. cap. 29* (saying) hold for most certain, and dout not in any maner, that no heretik, or schismatick, baptized in the name of the Father, Sonne, & Holy Ghost, if he be not in vnitie, with the catholick Church, although he giue great almes, and shedde his very blood for the name of CHRIST: yet can he in no wyse be saued. Thus the fathers in the primitiue tyme, wholly affir- me, how soeuer they agree with the Catholikes in all the artickles of the belief, and in holy Scriptur, yet not being in the vnitie of the catholick church, can not be saued. What shal we say of the moderne heresies, that deny the artickles of

He who ac-  
cords with  
the vniuersall  
Church is a  
Catholick.  
Vnder S. Cy-  
prian. the peo-  
ple where cal-  
led Catholi-  
kes.

No heretik  
nor schismatick  
how soeuer he  
liue well, can  
nor be saued  
out of the  
church.

## 6 THE PROTESTANTS

The ignorance of heresie to pretend which is no thaires.

No heresie could euer attaine to the name Catholick, how soeuer they were desirous to haue it.

The word Catholick betokenes ane vniuersall profession.

The heresies haue their names of the inventors of that sect.

He hath receiued the holy Ghost, that keeps vnitie, and gif we reioyce of the faith with the name.

ther belief, and peruert the Scripture in adding, & diminishing, in glossing, and commenting, in changing, and chopping: and yet will pretend the Catholick Church, and hir name. But in vaine, as S. Augustin sayes to the Donatistes, yow accord vvith vs in baptisme, and in the belief, and in all other Sacraments of our Lord: but in the Spirit of vnitie, and in the place of peace, and last in the catholick Church, you are not vvith vs, and therfor heretikes, separated, and cut of from the church, and nothing pertinent to this name Catholick. For vve see euidentlie this name kept, S. Augustein in the right faith, for no heretik could obtain the name of the Catholick Church, although euery heresie did much desyr to obtain it. The reason is, because that all heresies, be but partes and peculiar sects, of some country, or the doctrine of a small tyme. Where as the vvord Catholick, doth betoken a certaine vniuersall profession, induring from the beginning, to the ending, and spread abroad thorovv all partes, but those vvho began their doctrine, after the apostles tyme, vver euer named of their masteres, as the Arians, of Arrius: the Lutherans, of Luther: and the Calvinists of Calvin: but they in the contrary vvere called Catholikes, vvho kept the vniuersall faith, vvwhich the Apostles had first taught: and vvwhich vvvas continued alvvayes in the vvhole Church. And for that S. Augustin *tract. 22. in Ioh.* We haue receaued the holy Ghost, if vve loue the church, and if vve be knit, and conioyned together, by charitie, if vve do all exalt, and reioyce to be a catholick, asvvell in faith, as in name. Here vpon Pacianus *Epist. 1. ad Symphron.* sayes, be not angry good brother, and do not afflict thy self, a Christian

Christian is my name; and a Catholik is my surname; by the former, I am called, and by the second, I am made manifest. Therfor this name is no wayes attributed to those, who are enemies to this name, and hath it in scorne, and mockerie, that iustlie they discouer ther corrupt affection, and hereticall malice toward the word, in so much, that some of them calleth it a voyd, and vaine word, some againe a gracelesse terme, & fruitles name, so the old heretikes as S. August. *cont Gaud. lib. 2. cap. 25.* (sayes) called it a humain fiction, by their euill nature, and qualitie, they geue diligence to abolish and extinguish both the veritie of our faith, & the name consonant therunto, therefore their name declare the sufficiently what they are, prognosticating of them as they are, & as Iustinus *in triphone* sayes, there shall aryse many false Christs, and false Prophet, and they shall seduce many of the faithfull, and are distinguished amongst vs taking their names of certane men, as euery on was author of one new doctrine, and of these som were called Marcionists: Basilidanes: other Saturnists: others agane of late Lutheranes: Caluinists: Protestants: Puritanes: and therfor in this, they faile to be called Christians, as sayes Athan. *in apol. secund. & Laet. firm. lib. 4. c. 30. de vera sapientia.* Therfor heretikes, and ther Reformed faith, is not lerned of the Apostles, fathers, and predecessors of the Church, but partly borrowed of som other heresie: or partlie by phantasticall, and new inuention; and so no faith but inuention, neither Apostolicall, but Pharisaicall, nether Catholik, but particular: which is no more faith in effect, than a painted man is a man. For this cause, S. Hieron, *Epist. ad Pamach.* reproches, &

The word Christian is the forname, and the word Catholik is the surname.

The corrupt affections of heretikes to this name Catholik.

Their intention is to put out of memorie the name Catholik.

Heretikes were prognosticated to come before they came.

Their names and profession is after the name of men, and so faile to be called Catholik.

The reformed faith is lyk a painted man.

taxes

## 8 THE PROTESTANTS

The world  
wes Catholik.  
Christian be-  
for their faith  
was knowne.

S. Aug. admi-  
ration from  
whence they  
ar come.

Opr. Mel. de-  
rides them, af-  
king the ori-  
ginall of their  
church.

As the name  
of God is a sa-  
uegard to sal-  
uation: so is  
the Catholike  
name a saue-  
gard to al be-  
lieuers.

Reasons, per-  
suades man to  
beleue the Ro-  
mā-Church to  
be Catholik.

taxes the heretiks (saying) Wheirfor after four-  
hndrith years past labor ye to teach, which be-  
for we haue not knowne, for vnto this present  
day, without your doctrin, the world was Chri-  
stian. And Tertull. *de pras. heretic.* repelles their  
vaine boast, concerning any Catholik tytle, saying,  
who ar ye? from whence? and when cam ye?  
where haue ye lurked so longe? And S. August.  
no lesse scornes them saying to the Donat. From  
whence haue ye appeared? of what soile, haue ye  
sprunge out? ouer what sea, haue ye comed?  
or what heauen haue ye saln from? And lykwise

*Opr. Melet. lib. 2. contr. Parm.* (Sayes) in dirision to  
the heretiks: Show the original of your Church,  
who would chalenge to you the holy Catholick-  
Church. And as Valer. Max. *lib. 6. in principio* sayes,  
for conclusion, that as the name of God is a most  
certaine pledge of humane saluation, and a saue-  
gard for man, so is this name Catholike a sauegard  
to al Christian belieuers: and theiirfor we haue  
great reason, to adheere; and ioyn our selfe to  
the Catholik-Church: and not to your reformed,  
which hath no affinitie, nor any thing of a Ca-  
tholik Church, or name in it.

Morouer these, and diuerse reasones, persua-  
de me, the only Roman Catholik faith, to be ac-  
cepted as true Apostolicall doctrin, but yours,  
and others suchlyk, vnder pretext colour of re-  
formation, to be repudiat, as very fleeting dreg-  
ges, of heresie. Which shall not be difficill to  
proue. For the Apostle sayes, *Epbes. 4.* that there  
is one comen, and sauing faith, in expresseing  
these wordes, there is one God, one faith, one  
Baptisme.

And

And first, for that is the trew, and Apostolicall faith which the Apostel, praising God, and writing the Romans *cap. i.* doth say, your faith is published through the whol world. But our faith (which is hated, and dispraised by name of Papistry, and proprie) is that same Roman faith. Seing no man as yet, by any sure reason, could shew the Roman Church from thattyme, to discrepator or disagree in any substantiall point, or that cyther Bishope, counsell, or any Catholick person do dissent from the Roman Church in essentials; or yet the pastors of our Church, at any tyme to varie, from them in substantiall things; yea in the smal-lest artickles what soeuer; but all to accord and agree with the Catholick faith, and to fauour, no opinion of heresie. Therefor our Papistickall and Roman faith, hath obteined the title of the Catholick and Apostolicall name. That rightly others sectes discovered, this is only to beadiudged, and believed, of all men, for trew Catholick, and Apostolicall, and yours for heresie.

The second reason is, the trew faith, which who ordinarily declares, or teaches to any other, it must be first by the ear receaued of the Church of God, by the preaching of Christ, as the apostell affirms, *Rom. 10.* faith is by hearing, and hearing is by the word of Christ. [as he would say] trew faith is conceaued not immediatly by reuelation, or reading of the Scriptures: but by those things, which are hard of the preacher, and mediately by external doctrine: and the doctrine trewly that is harde, or to be harde, consists in the word of God, preached by the Church. But the reformed faith taught by Luther, and Calvin, and

This Church is praised of the Apostles own mouth.

This Catholick church is hated of all hereticks, and calumniated.

Amongst the pastors of the Roman Church ther is no variance in essentials.

Trew faith must be receaued and believed of hearing and not by reading of books or reuelations.

## 10 THE PROTESTANTS

The Protestants preaching is neither by the word of God, neither of the church.

Luthers glorie him to dissent from all the fathers of the Church.

Luther adjudged all the fathers blind & ignorant in the Scriptures.

Trew faith should beginne at Ierusalem.

their faith is not by hearing, and externall doctrine, which they ever receaved in the Church; from any pastor, doctor, bishoppe, or any other having authoritie of mission, or ever had commission of any man to preach that reformed faith. Therefor their reformed faith is no trew faith.

The minor is evident, becaus they can not produce any doctor nor pastor, (if they can, do it) from whome they have receaved their doctrine. For the assertiones, written by Luther him self, declare the contrary. Who in his book of *Servill libertie*, objectes against Erasmus Rotterd. in the cause of frewill, publiquely to vant, & boast him to depart, and dissent from the doctrine of all the former pastores of the Church, and declared by the mouth of the Church; and to oppose him self cōtraire to Dion. Arcop. Iren. Clem. Cypr. Arnob. August &c. Whose doctrine in the course of frewill deliuered of the elders, to be trew Catholik doctrine, and authorised of the mouth of the Church. We (sayes Luther) belive, and preach, that the fathers all, these many ages past, plainly have ben blind, and most vnexpert, ignorant, and vnlearned in the holly Scriptures. And therefor for conclusion of this minor theyr preaching, and doctrine is not of the Church, nor of any pastor of the Church, and consequentlie no faith, neither word of God.

The third reason is, the preaching of the trew faith, ought to beginne at Ierusalem, and after to go abroad through all the partes of the world, as it is written in *S. Luc. 24.* it behoned that penance, and remission of sinnes, should be preached in his name to all nations beginning at Ierusalem, but the preaching of Luther, and Caluins reformed

med faith, hath not begonne at Ierusalem, nether is it spred abroad through the world, and therefor it is no trew faith.

The reformed faith begane in Germany & in Geneue, & in particulare cornes.

The minor is euident, for Luther begane in Wittemberg, in Saxonie; and Caluin in Geneua, in Sauoye: their preachings. They neuer saluted Ierusalem, nether is their reformed faith farr spred abroad: nether hath it ben in Asia, Africk, Grece, Egypt: nether in many Kingdomes of Europe: and farlesse through the world: nether to themiddest of it. And although the Church (as they say) is old, and aged, yet their Synagogue is more apparant to be at an end: for their own diuisions, and daily mutations, are prognostications of an end, for the Euangellist sayes, *Luc. c. i.* every Kingdome diuided in it self shal be desolat, & this desolation, appeares rightly in the propagation of sectes: for some are Sacramentaries, some Confessionistes, some fierce, some slacker, some contra-deuills, some hellithe deuills, some two Sacramentaries, other thre Sacramentaries, some superintendents, some Luther-Caluinists, some anti-Caluinists, some new-Pelagians, some new Manicheans, some Puritans, some Gomaristes, contra-Puritanes, Arminians, &c. What a rable and a degenerat crew of sectes, & ech one hath the new reformed Church, and the new no faith, and are not ashamed to claime the Catholik name to them, and the Church of Christ, Where Antichrist hath his desolation, & abominable confusion of sectes. And therefor their religion, reformation, and faith, is nether religion, faith, nor Gospel.

Diuisions and sectes are futer tokens of an end.

In what number of sectes the reformed fallin whil, they forsake the Catholick Church.

In vaine they wold be called Catholickes wher Sathan hath his dominio it tendes to desolation.

Ther exception here can not be omitted vndiscouered, in that they asfirme, and say, them to

The Protestants sayes without war-randes.

hold the same doctrine, which began at Ierusalem, ther vpon to assume to them the Apostolicall, and Catholik faith

Christ answered  
our Catholik  
beginning.

Trew doctrine  
is not knowne  
but preaching,  
and to preachers.

The preacher  
& the doctrine  
must beginne  
at Ierusalem.

All Churches  
haue one be-  
ginning of the  
Apostolicall  
preaching be-  
ginning at Ie-  
rusalem.

Rome Church  
standes by sin-  
gular priuiled-  
ge of God, &  
that in it is  
liuely authori-  
tie.

This exception is in vaine, for when soeuer any heretik did appare, he sayd, and affirmed the same, but euill proued, here vpon Christ re- counters their folish - cavilling - lies, who hath not placed the doctrine, but the beginning of the Euangelicall preaching, to take place at Ierusalem, for he sayes, beginning at Ierusalem, to wit, the self preachers, for the doctrine is not knowne, except by preaching, as the Apostel sayes, how shall they belieue in him, in whome they haue not heard: and how shall they heare, without preaching? therefor the preacher, and the doctrine must beginne first at Ierusalem. Which the new reformed preachers haue not done, therefor their doctrine, and reformed faith is nether Apostolicall, nor Catholik.

For all particular Churches, haue one originall, and commun beginning to wit, the Apostolicall preaching, beginning at Ierusalem, and after by the same Apostles spread abroad in diuerse nations. It rest now after so many ages, that albeit the Churches of the other Apostles hath perished, not withstanding only Peters the Prince of the Apostles, to wit the Church of Rome, by the singular benefit of God, to remain: Wher many yeares he taught, and in it, ended his lyf. which as, S. Aug *Epist* 162. *ad Glorium*, sayes, hath euer bene resident with the authoritie of the apostolicall chaire. And theirfor for verification of our mission, doctrine, and faith, we make manifest, and declare one originall, to be of the Apostles, for Peter him self first of all other hath preached

ched in Ierusalem and also from this seate, when as yet the seates of the other apostles weere extant: The church of not with standing as cheif of all others, and here- Rome is cheif to many holy fathers, and the trew Senatours of of all other the world. haue inferred and induced punctually, seates when the Apostles the originall of their churches, against the heret- wer a-live. kes of their tyme. As Tertull. *de prasc. haret. 2. con.* All the fathers lib 3. c. 3. *Epiph. haret. 27. aug. 4.* defended ther originall by this church.

The fourth reason is, that the trew Catholick faith ought to be vndoubted in all things, the which the Church proposeth to be believed, so Trew faith should be vndoubted in all things. that it is most certain to vs, the thing which we are commanded to belief, to be such lyke, for other wayes it should not be trew faith, because faith is the substance of things hoped (this is the trew proper, and sure fundament) and an argument of nothing scene. *Heb. 9.* and this is the trew definition, of our Catholick faith: and the vndoubtenes there of, to depend on the Church. But the Reformed faith of Luther, and Calvin, is not vndoubted, and first I proue, because in matters of greatest importance, and moment of faith, they disagree one from the other extremly. The Protestants faith is full of doubts. For Luther, (omitting many to touche a fewe discrepant) in his booke *de capt. bap.* printed anno 1520. about the beginning, doth acknowledge only one Sacrament, if we do speke, sayes he, according to the custome of the Scripture: not- Luther and Calvin varie in the number of the Sacraments. with standing after he takes occasion for the tyme, to place three, bapt. the Lords supper, and penance.

Far other wayes, disputes Calvin, in his *Par-nasus, lib. 4. insti. cap. 18. §. 19.* whil he reckneth two Sacraments, saying besides these, none other is institute of God, and yet the Church of the

## 14 THE PROTESTANTS

Order a Sacrament acknowledged of Calvin.

Bread & wyne to be turned in to the body & blood of Christ is Luthers opinion.

Caluin called bread & wyne Sacramentall symbols.

Luth. is so variable in the articles of our faith that in one article he is noted of 36 errores.

Caluin is also variable in his opinion concerning the equalitie of Christ with his father.

faithfull, ought not to acknowledge any other. Notwithstanding a little after in the same booke, *cap. 19. §. 31.* he sings an other thing, placing order, amongst the Sacraments: ther rests imposition of handes, sayes he, which in trew, and lawfull ordination, I graunt to be a Sacrament.

Againe Luther in his booke *de abroganda miss. pri.* plainly teacheth, that Christ when he sayd: this is my body: and this is my blood: changed the bread into his body: & the wyne into his blood: & likewise in his *Serm. de Euchar.* it is not there bread, sayes he, and wyne, but only the species of bread, and wyne. Contrariwise, Calvin denyed his body, and blood corporally, and essentially, to be in the Eucharist, but only spiritually, and sacramentally, as *lib. 4. insit. c. 17. §. 5.* for that we confesse him to be no other way, in the Sacrament, thā by the eating of faith, neither can he no other wayes be presupposed, who in his first §. sayes, bread and wyne, sayes he are signes, which do represent the inuisible foode, that we receiue of the flesh, and blood of Christ, by faith.

Morouer how variable, and inconstant is Luther, in the other artickles of the faith. That in one article of the communion of the one kynd, or vnder both: he is convinced of 36. filthy errors, as Cochlaus Reherfeth at length.

In this giddinesse laboures Calvin, whill in his booke *adu. gentil.* & in diuerse his epistles to the Polonians, affirmes some tyme Christ the Sone of God to be equal to his father (furthwith in his 2. of *insit. cap. 14. §. 3.*) the same equalitie he retractes, and subiectes it to the Father, alswell the diuine nature, as the humane, for treating how Christ in the day of judgment is to delyuer vp the King.

kingdome, to God, his father: than (sayes he) the name it self, and the croun of glory: and what soeuer he receaued of his father, he shall again subiect to the father, that God may be all in all.

In conclusion of this, their reformed faith, is not vndouted, nether which they propound, to be beleued is of the giddinesse of Heretikes, whose variablenes, and inconstancy is lyke to the windes of the heauen, and therefor no faith, nether religion is the profession of the reformed.

The last reasone is, trew faith doth declare, and shew the trew God: trew saluation: & the trew way to lue well: as also to escheu all kynd of filthynes: and vncleannesse: and such is the Catholik Roman faith, and not Luthers, or Caluins, which conteine many things contrary to right reasone; against diuine and humane lawes, and naturall good maneres.

As first that infanties belieue in Baptisme. *Luth. contr. Cocbl. Anno 23.*

Secondly, that it was decreted of God, that Adam should sinne. *Calu. lib. instit. 3. c. 23. §. 7.*

Thirdly, that God hath decreed some to eternal life, and other some to eternall condemnation, and this is his preordination, for all is not created to a lyke condition, therefor aseach one, is made to his own proper end, wither to life, or to death, (we say) that he is predestinat of God. *Caluin. lib. 3. institut. cap. 21. §. 5.*

Morouer, he makes God the author of sinne, and to work iniquitie. For (sayes he) he moued Absalon to commit incest, in that (sayes he) that Absalon with an incestuous commixtion, defiled his fathers bed, and did commit a detestable crime: not with standing God pronunces,

this

Trew faith shewes the trew God, saluation, and a good life. The Protestants faith is cleane contrary.

Luther sayes that infanties belieue in Baptisme.

Caluin that, yt was decreed of God the sinne of Adam.

Caluin sayes that God hath ordered some to life, & some to death: and this is called his predestination.

Caluin makes God author of sinne.

## 16 THE PROTESTANTS

this work, to be his dede, and not Absalones. *Calu. lib. 1. inst. cap. 18. §. 1. & ibid. c. 17 §. 8.* Morouer, in the same booke, and chapter (he sayes) that God not only vsed the workes of the wicked, but also gouerned their counsell, and effects and to be author of all their scelerous deedes.

Againe, he goeth about to glosse, and defende the maiestie of God from sinne, and accusation, whill in the same booke both he purgeth God, and makes him author of sinne, and now (sayes he) from whence are the euills of Iob, and the disobedience of Helies children; which immediatly befor, he hath alledged, and proued to be of God, and in the end plainly declaires, and affirms, God to be the author of sinne. how soeuer these Censorists-Papists wold of lykelyhood haue these to happen, by his ydle permission. *Calu. lib. 1. cap. 14. §. 16 & cap. 18. §. 4.*

Caluin sayes  
man hath no  
freewill but  
doth of necessitie.

A man is justified by only faith and all good workes are sinne.

The end that  
heresies intend.

Likewise hath he not extinguished, and robbed man of freewill, but to be ruled by necessitie. *Calu. lib. 1. cap. 15. §. 1.*

Morouer Caluin teaches a man, to be justified by only faith, and good workes not only to be vnprofitable, but to be abominable: and how soeuer they be done of the righteous man, they are euer sinne, and abominable in the sight of God. *Calu. lib. 3. inst. cap. 11. §. 19.* in this manner, and paradoxes, playeth the reformed, applying against the law of right reason, and all good manners, and for the teaching of the trew faith, vnto the knowledge of God, and saluation, and to liue Godly, and well. but their new no faith, and hereticall reformation, makes an open way to all kynd of wickednesse, and to damnation. and by this way the reformed, blindes, and obscures the

res the knowledge of God, which is made known by trew faith, in teaching strange doctrin, not to saluation, but to condemnation, and auouching such damnable paradoxes, and opinions to the libertie of the fleshe, to the following of all sensuallite, and wikednes, and for conclusion this is the prophane bragg of the protestantes to call them selfs which they ar not, no more then an ape is a man, so no more ar the reformed, catholikes, albeit they desyre to be so called. Whose reformation is inuented by the priuate inuention of particular men, and mantained by priuat affection of som priuat prince, som tymes for fourtie yeares or fyftie as new faithes ar accustomed to be receaued, now allowed, now disproued, now imbraced, now disliked, so that this priuat faith is farr from the catholik faith which from the begining hath ben receaued, and without interruption hath continued. this faith may no wayes be deuyed of man or inuented by man, or vpon affection allowed, and approued; but it must be learned of the church, for faith is by hearing, and not be reading, or reuelation, as we see in the vocation of S. Paul to be a chosen vessell of God, he was sent to Ananias in Damascus to learne of him, what he should do, also Cornelius a godlie mā, and fearing god, although he might haue ben taught of the angell, that appeared to him, yet was he not, but by that same angell was commanded to send to Ioppa, for Simon Peter to com to him. and he shall shew thee, Sayes he, what thou oughtest to do. So that this treu Catholik faith which the Roman church holdes is of Gods ordinance, and learned of our predecessors and not as the reformed faith is, deuysed and fained of new inuentions.

Heresie is by  
toleration of  
som particular  
man now al-  
lowed now  
disproued.

Bot treu faith  
is by hearing  
of the church.

It is the euil  
thing not to

## 18 THE PROTESTANTS

beleue the  
church.

tions. for as S. Leo, sayes, to Eutichian, What is, more wicked, than to haue vngodly opinions, and not to beleue the church, and the holy fathers of the church, whose wisdom, and learning is in admiration to the world, and therefore in the sight of all the world, the reformed is condemned, in vsurping, their faith, and name, for Catholick whose entries, and progress, is nether of God, nor for God, nor sauer no point, of the catholick faith, nether of the catholick name. for they are allienated from this church and consequentlie from god himself for as S. August sayes he shall not haue god for his father, that will not haue the church for his mother.

### O B I E C T I O N.

**O**ur faith is pure, reformed, and is Catholick, forasmuch as it is free, of the errors, and superstitions of the papists, and therefore this, our reformation is to be preferred, and is more Catholick, then the papists faith is.

### A N S W E R.

**T**oo late hast thou sprung vp, vaine boaster, that with these vaine wordes, and suchly illusions thou labores to seduce, and blind so many learned men in the church of God, or perchance thou thinkest them to be children lying in cradles that in singing of such trifling songs thou canst mak them slumber, or rather stumble.

The protestants reformation, admittes no power spirituall or temporall.

What purities in your faith, how reformed, and how long catholike, that more iustlie it may be called deformed, and the inbringer of all deformation, and destruction of all ecclesiasticall powers the

the which reformation admits no policie, and no ecclesiasticall forme, but damnes the rites of all former ages, Derides the canones of the Church, mockes, and scoffes the holy fathers, howsoever they weere neere the tyme of the Apostles. for euidence doth not *Cal. lib. 3. instit. cap. 4. §. 38.* condemn all the ancient fathers, whose bookes are extant, in speaking of satisfaction: and that in his fourth booke of *instit. cap. 12. §. 20.* sayes he.

They deride the canons of the Church, and scoffes at the fathers.

In all he will not excuse the ancient fathers but that they haue sowed the seede of superstition, and haue giuen occasion to Tyrannie, which thereafter arose in the church, and then furth with beganne the superstitious obseruance of Lent, thus he. and thus is the beginning of the reformation, and the puritie of the gospell, to bolster heresie, for treuth, and veritie. It may be called a renouation of old damned heresies, harken good friends, and I shall declare the assumption, and the effect of this reformatiō, first the trew church of God, visible in all the countries of the world, (in this reformed churches opiniō) to haue perished, and to remaine, and a byde in some certaine places of the world, obscure, and hidde, of this mynd was the Donatists: as witnes, Opt. melu. lib. 2. cont. parm. and S. Ang. lib. de Vnit. Eccl. cap. 12.

Caluin condemneth the ancient fathers and presseth them to haue sown superstition in the Church.

this same doctrine of reformed faith, hath Caluin taught, that the church of Christ, hath perished, and remaines inuisible. against the plain tenor of the Scriptur. *Cal. lib. 4. cap. 2. §. 2.*

The Church to haue perished, was the old heretikes opinion with the reformers.

Secondly the Arrianes taught, the sonne, not to be equall to the father in deitie. as witnes, Epiph. heresie 69.

And the same groundes, hath Caluin for his reformation. *lib. 2. instit. c. 14. §. 3.*

The sonne is not equall with the father.

## 20 THE PROTESTANTS

God is the author of sinne.

Thirdlie, Florinus held opinion, God to be the author of sinnes, as *Euseb. lib. 5 c. 20.*

And the same opinion is stoutly defended of *Caluin. lib. 1. inst. cap. 18 §. 4 §. & lib. 1. cap. 15 §. 16.*

Man is iustified by onlie faith.

Fourthly, man to be iustified, and saued by only faith, and not by workes, was the opinion of Simon Magus, and Eunomius, as *S. Aug. bar. 54. & Iren. lib. 1 cap. 20.*

The same doctrine teaches Luth. in Serm. de piscat Petri, We should come only with Ysaac (sayes he) that is with faith: and the seruantes and asses, that is workes, it behoweth to leave them below, and a syde. And in an other Sermon in that subiect (Sic Deus dilexit mundū.) if thou com (sayes he) with Sackes full of good workes, it behoveth thee to lay the down otherwayes thou canst not enter into heauen. And Caluin ther mak his bragg in his thrid book of *inst. cap. 11 §. 14.* Now plainly the reader doth behold (sayes he) with what equitie the Sophisticall papiſtes do cauill, and iudge our religion, when we say A man is iustified by onlie faith.

Man hath no freewill.

Fyftlie Manicheus condemned, and denyed freewill. as *S. Aug. heres. 49.*

The same hath Luther renewed as in his book of *Servill will cont. Eras. and suchlyk, Cal. lib. 2. cap. 2. §. 4.*

This name of freewill hath euer beene extant with the Latines, but with the Grekes *αὐτονομία* is a word much more arrogant.

Mariadge and Virginie is alyk in merit.

Sixtly Iouinian, made Mariage alyke in dignitie and merit, to Virginie, and plainly to haue taught fasting and abstinence to be of no merit as *S. Hier. obserues, lib. 1. & 2. cont. Iouian.*

These same subiectes teaches Luther, and Caluin,  
Luther

Luther in his epithalamio, and *Cal. lib. 4. c. 12. §. 19.*  
*& cap. 13. c. 3.*

what if I should repeat the erroneous opinions of the Albigenſes, Waldenſ. Wiclif. Huſſites, Abailardes, Beruſgarians, Almarik, and ſuchlyk a bo- minable ſectes condemned long ſince of the Church, and of all generall counſells accuſed. and yet not withſtanding theſe are the patrones, The old here- tikes at the and Rabbies of the reformed, who weer renewers of Hereſie, inuentors of noualties, whoſe begin- patrones of ge, and progreſſe is knowen, to be wrapped in er- the newe he- retikes. ror and ſuperſtitio, while they think to be free, ar ſnared in blindneſe of vnderſtanding, and in hardneſe of hart, and indured goeth headlonge to perdition, as reprobated of God through the hard- They ar blind nes of their own hart, and therfore if any mā cen- through the ſure, and iudge with equitie, the reformed they hardneſe of haue no faith, no religion, no name but the na- ther hart. me of particular men, as Caluinists, and Luth- erans, and of ſuchlyk monſters, already condem- ned. And therfore for conſclusion let the catholik Romā faith liue, and reigne, to whoſe campe I ad- moniſhe all aduerſaries not to approch, for treuely it is pleaſant, and delectable to be a proteſtant, but more Secure to die a Catholik. therfore let every good Chriſtian eſchewe, and flee from the Luth- erans, and Galuinistes, who ar particular ſectes, ſeing each, one of them promiſſeth with Fauſtus Genrell reader Manicheus to giue a new illumination, and a flee the here- tikes for they new reformation, every on of them endeuoreth promiſe much to draw the into his ſect, but take heed, and be war- and perſorme ned, and cry With S. Hieron. *epiſt. ad Damas.* (*Me- but little.* *letius, Vitalis, and Paulinus, alſo Luther; Caluin; and Roſman: and all other ſectaries, doe ſay, that they haue the true and Chriſtian faith*) ſo ſaid the heretikes of

A conclusion  
describings  
them to who  
they ar lyk.

1. *Machab.* 1.

v. 16.

*Matth.* 16.

*Matth.* 7.

*Genes.* 3.

*Iudicum* 14.

2. *Reg.* c. 20.

12. *Mach.* c. 13.

old, so sayes the moderne, perchance a man might beleue, if one said it, but two, and three do say, and they all do lie. what hunting mak they to mak a profelite; and a child of hell: o tymes, o maneres, o monsters what absurdities followeth this new reformation, as is reherfed, that Christian men are brought in that perplexitie of mynd, to itad hummering, and in consultation with them selues, what syde to be on, what religion to imbrace, what faith to beleue, for they them selues, that ar the rabbies of this reformation are departed from the testament of the Catholik church, (to wit from vnitie, peace, and holy obedience) and ar loyned to the gentilles (to do the very workes of the gentilles) and ar sold to do euill, & mantein the euill, and to condemne the righteous, and to bring perdition to the soules of men, throw their filthy, and damnable persuations. O frindly enimies kissing with a venomous mouth: hauing sugered lippes to ly. O wolfes hypocrisie, vnder a lambes countenance to deceave. O cruell wound, vnder pretext of a charitable medicine. O serpents narration, full of envy, and malice, to our first parentes; O desembled sighes, and gronings, the hypocritall Teares of Dalila. O loabs trechorous salutation, to Amaza. O Triphons wicked banquet, to Ionathas. O Gabonit policy to deceave Israell, what tells ar all the heretikes, do they not pretend simplicitie, innocency, perfection, religion, and cloth the selues with the catholik name, when all is falsehood, and wickednes, that they pretend. and thus the prophet sayes, they protect them selues, putting their hope in an vntreuth and falshoode. *Isa* 68. being men void of grace, and destitute of the fear. of the Lord, and ar become the children of

of this world to be wyse in their generation, and to be destitute of all knowledge concerning God, and so in the end to perish miserable.

Q V Æ S T I O. II.

Of the damnable, and speciall faith of the Heretikes.

**W**herfore doe the Papistes reiect our speciall faith, which giues secure consolation to the faithfull.  
Luth.art. 10. 11. 12. Cal.lib. 3. inst. cap 2. §. 16. 17.

A N S W E R.

**T**HAT speciall faith by whiche ariseth true confidence, by reasone of Christes imputatiue iustice, merit, and satisfaction, in beleueing with your selues sinnes to be remitted, and to be iust, and of God predestinat to eternall lyffe, as also vndoubtedly to obtaine the inheritance of the kingdome of God. This securitie, and confidence is false, and full of deadlie poyson. and seales your obcecar, and blinde conscience to go forward temerously, in presumption against God. and his wisdom, reuealed in holy Scriptures, which re- clames, this assertion to be, false, vaine, and foolish, and by consequence, acursed. As these euident testimonies witnesse, And first Ecclesiast. sayes, that a man knowes not, whether he is worthy of Love, or hatred, but all thinges ar kept vncertaine to the end. Eccl. cap. 9. v. 1. The which wordes, ar spoken of righteous men, who ar not guyltie

Only faith is deadly, and fight against God, and the Scriptures.

Withstandes nothinge.

Mans rygh- coulines, and predestination is vncertaine in this lyf,

Reconciled  
persones ar  
not without  
feare of the re-  
mitted sinne.

guyltie of any sinne in them selues, for the preacher harhe saide a little before that there ar ryghteous, iust, and wyse men, whose state of ryghteousnes in this lyfe, and predestination is vncertain. Secondlie the same preacher pronunceth plainlie to reconcyled persones with God, saying, of the forgiuen sinne, be not without feare. *Eccles* 5. v. 5. therefore, what certaintie, and securitie, can be presupposed, when we are commanded to feare, the forgiuen sinne. Thridly, S. Paull *1. Cor. cap. 4. v. 4.* Speakinge of the iudgment of conscience, sayes, as touckinge me, I passe little to be iudged of yow, or mans iudgment; nor I iudge not my self.

Iustification is  
a hiden secret,  
so that of hide  
things, no  
man is sure  
and farres  
secur and  
certaine.

For I know no thing by my self, yet am I not therby iustified. which all do sounde incertantie in iustification, and no confident securitie: as though he would say, the iustification of man, is so hidde, and secret, that albeit no man be guiltie, and faulcie, of sinne in him self: yet not withstanding, a man may not therefore promise to him self vndoubted iustification. as all the fathers do expounde this place: as, Ambr. Chrys. Theoph. Theod. Anselm. &c.

A presumpuous  
temeritie in  
the protestan-  
tes.

Vnto which accordes. *S. Chry. oper. imperf. in Mat. hom. 38.* No man (sayes he) is vnder-propped, and vpholden with so great firmnesse, and strength, that he can be secure of his iustification, thus he thairfor all heretikos, puritanes, and whatsoeuer sectaries may be ashamed of their temerous presumption in persuadinge, and assuringe to them selues predestination, and iustification, which neither the Apostles, neither fathers, nor holy Church hath euer presumed, to ascribe to them selues.

The temeritie of this only faith detected, doth de-

demonstrate the presumption, and foolishnes of them in this formall argument.

No man can belieue any thing surely, in the certaintie of faith, except the self same be reuealed of God. Therefore in particular, me to be iust, with habituall righteousnes, at no tyme is reuealed. (excluding the singular priuiledge of Gods diuine reuelation, which is geuē to veriefewe) therfor it can nor be that I can belieue the certaintie of suchlyk faith, to be reuealed of God, which fightes against him self as an axiō to an impossibilitie.

Moreouer, no man can or may belieue falslie in heauenly faith: but this is falslie belieued of many, them selues to be iust. For the verification of the same, doth not the Lutheranes, belieue them selues to be iust, but the Caluinistes iniust? and treuly contrarywise the Caluinistes beleue thē selues to be iust, and the Lutheranes iniust. For euery sect belieueth their owne to be iust, but others vniust. Therfor it is of necessitie this speciall faith to be iniust, and false, for wherfore is it trewer which the Lutheranes doth beleue, than that which the Caluinistes beleue, for euery one of thē obiecles to the other the inspiratiō of the spirit, and each one chalēdge another of error? Therfor only, and speciall-faith, is no faith, and no thing els but deceipt, and Sathans subtiltie to cosen, and deceaue the simple, and only inuented to defend the libertie of the flesh. Of this opinion was Eunomius (as sayes S. August. lib. de hæres. ad quod vult Deum) to affirme this presumption, of securitie of Saluation, by only faith, which this day the moderne sectaries defende. yea (S. Aug. sayes) that the enimie was so subtil, and of good maners of lif, that many belieued him. Moreouer, he affirmed, that no

Speciall faith is no wayes reuealed of God as a thing certaine to be belieued.

In treue faith no man can belieue false thinges.

But the protestantes faith belies falslie many thinges.

Only faith is inuented for the libertie of the flesh.

Eunomius opinion about only faith, his policie, goodlyf, that many were deceaued by him.

## 26 THE PROTESTANTS

Only faith  
brings no ef-  
fect with it.

Fals religion  
is an high  
offence to  
God.

The Lutherā  
& Caluenists  
varie greatly  
amonge them  
selues about  
iustification  
and remission  
of sinnes.

Only faith is  
satanicall and  
deuillish for  
ech heretik  
followeth his  
own inspira-  
tion and is cō-  
trary one to  
and other.

euill could harme any man, nether perseuerance in sinne, if he were participant of that faith, which of him was taught and defended; therfor it followes by this only faith, no remission of sinnes, no iustification, no securitie; for what profits the doctrine of this faith, when the effect profits not, the effect is remission of sinnes, and when this faith conferres not remission of sinnes, to what end is it? for an heretick hath not thereby remission of sinnes. I proue the argument thus. God is highlie offended with false religion, and with them that belieue, and follow the same, nether haue they forgiuenesse with God: but it is well known, that the Lutherans, and Caluinists in matters most important, in Christian religion do disagree and varie wonderfully amonge them selues; & consequentlie, the one part is opposit to the other, struiing and contending about religion, therfor they in so belieuing this only faith, which is false in it self, offende God, and are in the wrath of God, so that in this offence, and wrath, they can haue no forgeuenesse of their sinnes, and yet all heretikes teach constantlie this point to all mē, that they belieue securely and persuaide them selues of the remission of their sinnes and by this presumption, and arrogant confidence they belieue false religion to the offendinge of God, and to their own iust iudgment.

Morouer, the doctrine of this only faith is Sathanicall and deuillish; for Luther belieueth his sinnes, to be fogiuen him, and it is so according to his faith: the Caluiniste lykwise beleues his sinnes, to be remitted to him, and it is so according to his faith: but Luther denyes them to be remitted to Caluin: behold how they accord in belie-

uing

uing one thinge, and subuerthe their owne Gospell, and both these heretikes haue receaued that doctrine, which aperteineth not to the Euangell of Christ, therfor of their own mouth they ar conunited: For, seing the Caluinistes sayes, Belieue God to be appeased, and reconciled with thee and he is appeased, and thy sinnes ar forgiuen: and this same the Lutheranes belieue, and yet according to their own censure, and iudgmēt, the one erres, and both peruert the worde of God in teaching false religion, & do haynoulie offend God, and abyde in his wrath; and consequently obtaine no remission of sinnes. Moroner, this only faith takes away fear from men, and settes the seueritie of Gods iudgment ar nought, becaus it induceth men to persuade them selues assuredly of Gods mercy, and commandes securitie, and peace of conscience; for they ar bold to say, God is to be feared, not as a rigorous iudge, and not as a reuenger of sinnes, but as a benigne father; for Calvin sayes, if we think God a seuerie iudge, than is faith torne, and rent, with the memory of diuine iudgment, and therefor iustifying faith should be lame, if we think God to be such a iudge, whome we beleue to be a benigne father, and this their doctrine of only faith, is to free, and exempt God of his iustice, contrary to the holy Scriptur, which declareth the mercy, and iudgements of God, as *Psalm. 110.* and in the first commandiment he declaires him selfe a reuenger of sinne. *Exod. 20.* saying, I am the Lord thy God Zealous, visiting iniquitie. for if he be not to be feared, as a reuenger of sinne, to what effect ar these places in Scripture. *Eccles. 5.* the most highest is a patient rewarder: and suchlyk if the forgiuen sinne be without feare. Againe *Matth. 10.*

According to their own censure one of the erres and in Veritie both erres.

Only faith takes away the fear of God.

The heretik by this only faith teaches men to be secure for God is not to be feared as a iudge but as a father.

The Scriptur declaires God to be a iust iudge, and Zealous.

## 28 THE PROTESTANTS

fear him who may destroy both soule and body in hellfyre and *Malach. 1.* The sonne doth honor his father, and the seruant his maister: if therfor I be a father, wheer is my honor? and if I be a Lord, and maister, where is my feare. and *Sal. Proverb. 28.* (sayes) blessed is the man, that is euer fearfull by other places as *Hier. cap. 5. 1 Cor. 9. Psal. 2. Psal. 37. & Psal 50. Psal. 118 Psal 82. Eccles. 7. Eccles 1.* Which passadges condemne this only faith, which would bring the fear of God, and his iudgements in obliuion. And to be of no validitie, and force, as a thinge to fraye vs, and not bo fear vs. And in this maner all heretikes, in the begininge teache, to approach, and mount, to the supream fruite of faith, to wit, securitie, forgiuenes of sinnes, peace of conscience, and the settinge of all fear of God a syde, frō one extremitie to an other, without ony middest, and whill they place sinners in the starres in presumption, and ambition, with Lucifer, in iustifyinge them by only faith, they percipitat them in condemnation: and so proue false iustifyers, and treue-neckebreakeres. for as *S<sup>t</sup> Augst. in Psal 5.* sayes, Fear is a great sauegarde to them, that goe forwarde to saluation, yet not in securitie in this lyf, for if the Apostell who knew nothing in him selfe reprehensible, or sinfull, was not secure: muchlesse any heretik following his own reprobate sense.

They teach the iudgements of God ar but to fraye vs, and not to fear vs.

Heretikes are false iustifyers & trewe neck-breakers.

Only faith vsurpeth the office of Christ to iudge of the hidde thoughts of men?

Morouer this only faith, doth vsurpe the office of Christ our iudge, in pronouncinge iudgmēte, of the thoughts of men, which only God dothe search. for whosoever in mynd doth serue the fleshe, and sinne, can not please God. *Rom. 8.* Who ar in the fleshe, and walk accordinge to the fleshe, they can not please God: but no man is certaine, whether

whether sinne reigne in him or no, or to walk after the fleshe: theirfor no man is certaine, that he pleaseth God, if any be certaine that he walketh after the fleshe, he is more certaine of this vertue, than the Apostle Paull 1. *Corinth.* 4. Who was not bould to iudge him selfe, whose conscience accused him in no thing guyltie, or reprehensible of sinne: for he did read of the Prophet (*Deus quis intelligit*) that is, who knowes his finnes. *Psal.* 88. Therefor he prayes to be cleansed of his hidde finnes. againe *Sal. Prouerb.* 21. Ther is away that seemes to a man iust, and the end thereof, leadeth to deathe. and *cap.* 15. all wayes of a man seemes right to him self but God knowes the hart. therefor the Apostell did temperat his sayings, with feare, least perchance by ignorance, he had sinned. for the hart of man is a depth, and what is more profound then this depth? *Psal.* 41. for men may speak, and may be seene mouinge, and workinge, and harde speake; but of whome is his hart penetrated? of whome is his thoughtes be-holden? what he meanes, within him self? What within, he may think, what he would, what he would not, who shall comprehend this depth? hearing the Apostell, saying, I know nothing in my self, yer do I not iudge my self: would any beleue such a profunditie to be in man, that this depth to him self is not known in wcome it is? this profunditie of infirmitie, appeared not to S. Peter, when he knew not what was to be done in him self, when rashlie he promised to dye for our Lord, *Matth.* 26. Therefor is any man secure in this lyf, which is called a warrfaire and temptation? and as, *Hierem.* 17. sayes, the hart of man is froward, and inscrutable, who shall know it? so that no

No man is cer-taine of his own perfectiō nether can iu-stify him self albeit he be innocent to him selfe.

The Apostles modestie in his own iudg-ment of iusti-fication. The hart of man is a depth vnsearchable to man.

S. Peter knew not his own weaknes in his rashe promi-ses: how shall a man know of his full per-fection which is iustificatiō.

## 30 THE PROTESTANTS

God knowes  
in man that he  
knowes not  
in him selfe.

No mā should  
be temerous  
iudge of him  
selfe.

God complain-  
es on man,  
that vsurpes  
the office  
which is  
gods.  
Iob nor S.  
Paul would  
not iustifie  
them selues.

man, knoweth, what is in man, except the spirit of man, which is in him, and yet treuly the spirit him selfe not fully: for when the Apostle sayes, I esteeme litle to be iudged, of yow, or of man: but addinge therto: nether do I iudge my self: wherefore? becaus I cānot giue a treu sentēce of my self: for although I am nothing guyltie, yet in this, I am not iustified. for God heares, and sees in the hart of the thinker, that he nether heares, nor sees in him self, that thinketh. For this cause, *Hier. 17.* sayes, thow knowest, I haue nor desyred the day of man: and if this my day smyled on me, nether iudge I my self, because nether do I know my self sufficient, therefor is our Lord Iesus worthily constitut iudge of the liuing, & the dead, who knowes the thoughtes of all mens hartes, and vnderstandeth their workes, so that all good Catholikes, doe attende the iudge, whome we acknowledge our only iustifyer.

And therfor I do not vsurpe, and tak vpon me, being a Seruant, the authoritie of the sonne: nether do I number me, with these solifidianes (without knowledge of their own weaknes, and the hidde secretes of their hartes, to iustifie themselves) to iustify my self, against whome the Prophet complaines: Men heaue taken from me my iudgment. and therfor it is euident when the Apostle did say, nether do I iudge my selfe rightlie he doth imitate Iob *cap. 9.* Who treuely in this same maner speaks of him self, howbeit if I should haue any thing iust, I shal not answere but I shall pray my iudge: and when he shall hear me call, I beleue nor that he heares my voyce, also if I be simple this same my soul is ignorant of, and I was affraide of all my workes, knowing that

that thow sparest not the sinner, are not these sufficient scrupulous testimonies, in so holy men as Iob, and S. Paul? doth not all men clearlie see, that this their vaine solifidian faith, and presumptuous perswasion, and lykewise their sinfull securitie and impious iustification, to be contrary to the holy Scriptures & doctrine of holy fatheres from the primitiue church, to iustify them selues, while they ar conuersant in the fleshe, and this verdict of iustification all heretikes vsurpe to them, which is properly the office of Christi Iesus Iudge of the liuing, and of the dead, and not mans office.

The protestantes do plain contrary to all good rules.

Morouer this doctrine of only faith, taketh away and abolisheth the Lordes prayer; in which we pray that our sinnes be forgiven vs: for seeing it is certaine, that no man rightly askes in prayer, that he hath assuredlie in him self, but by this only faith, a man persuades him self. certaine, of the forgiunes of sinnes: therfor it followeth according to Caluins saying, that the faithfull man, scornes God, while he prayes, forgive vs our trespasses: for what shall he pray for remission, that hath already obtained remission of sinnes, and is by only faith iustified?

Only faith annulls the lords prayer.

Moreouer, the doctrine of this only faith, is contrary to the Scripture, concerninge baptisme, for no man can be admitted in full yeares to baptisme, except those who haue the Christian faith according to that sayinge of Philippe to the Eunuch, Act. 8. if thow beleuee from thy whole hart, it is lawfull to baptise: but according to the doctrine of this only faith, & by assured perswasion, a man in perfect yeares, by believing this faith, he is certaine in him self, that he is the sonne of God, & that now in apprehensio of this faith, God is merciful

Caluin mockes thē that do say the Lords prayer.

Only faith annulls baptisme.

If a man only beleue hee needes not baptisme.

to him, and hath forgien him his sinnes, and therfor consequently, it is not need to baptise, or to giue baptisme, that sinnes may be forgien, or to be borne againe of the water, and the spirit. So that this doctrin is contrary to the symbol of our profession, which sayes, I confesse on baptisme in the remission of sinnes: and in lyckfort to that Sermon of S. Peter to the Iewes in the day of Pentecost, *Act. 2.* let euery one be baptised in the remission of sinnes. as also to our Lords comaund, *Joan. 3.* saying, except a man be borne of the water, and the spirit, he can not enter into the kingdom of heauen. but this doctrin of only faith is false, Who would persuaue men, of iustification, and remission of sinnes, without, mediation.

Only faith is against the doctrin of the Apostle in the receauing of the Lords supper.

Moreouer, this doctrine of only faith, is against the doctrine of the Apostle, concerning the right vse of the Eucharist, for he sayes who soeuer shall eat of this bread, and drinck of this cuppe of the Lord vnworthilie, shalbe gyltie of the body, and blood of our Lord, but let a man proue him self, and so let him eat, and drink of this cuppe, for he that drincketh, ad eateth vnworthily, eates and drinks to his own iudgment, not iudging the Lordes body.

If we only belieue, it suffices, although we neuer examine our conscience.

But this doctrine of only faith, commandes thee to be certaine, and to persuaue thy self, and firmly deere with thy selfe, that thou shalbe nether gyltie, nether shall incurre iudgment, and shall escape all perrill, if that thou only belieue. but the Apostle taught the faithfull Corrinthians to proue the selues, least they should tak the holy Eucharist vnworthily to their gvyntines, and therby be condemned. but Luther, Caluin, and all the rest, teach by only faith, securitie, and assurednes of the

of the mercies of God, and so thou takest it not unworthily, or art any wayes guiltie; but shalt obtaine grace thereby, so that thou belieue. The Apostle teacheth Examining of conscience, to goe before: but Luther and the rest, teach only faith to suffice; and belieuing doth assure him self of grace, and that he doth obtaine the same in the Communion: and so by dissuading men from the examen and probation of themselves, before they receaue the holy Sacrament, and teaching them only faith, to looke only on the mercyes of God, and not on his iudgment, doth make men guiltie of iudgment, and so throwes them into perdition.

Luther affirmeth that in receauing the Sacramēt with guiltie conscience a man receaues grace, if he but only belieue.

Moreouer this doctrine of only faith doth subuert, & ouerthrow the preaching of true repentance, and of our conuersion to God; for the Scripture saith, *Psalm 84. Conuert vs our God of saluation, and turne away thy wrath from vs. And Isai. 1. Let the wicked leaue his way, & the iniust man his cogitations, and returne vnto the Lord, and he wilbe merciful vnto him. Again, Wash you, and be ye cleane, take away your euil cogitations from before myne eyes, cease to doe euil, and learne to doe well, come and reason with me. saith the Lord. If your synnes were as scarlett, as snowe they shalbe made white, Again, Do penance, and be baptised enery one of you, in the remission of synnes. Act. 2* Seeing the Scripture is euident witnes, which declares and shewes true penance and conuersion to God, to goe before remission of synnes: Contrarywise by this doctrine of only faith remission of synnes is obtained, without any other meanes going before, only by faith, and then followeth forthwith true repentance, and conuersion to God: this Luther affirmes in *Bulla Leon*

Only faith dissuanneth repentance, & conuersion to God.

Penance and conuersion are before remission of synnes.

But the Protestants make remission of synnes to anticipate all meanes,

E (saith

*apoc. 11. 12. Who belieueth himself to be absolved*

## 34 THE PROTESTANTS

(saith he) is absolved, whatsoeuer be spoken of contrition and penance.

Only faith dissannulleth the jurisdiction of the Church, concerning the loosing and binding of synne.

Moreouer the doctrine of only faith, is contrary to the power of binding and loosing, in remitting and retayning of synnes, which power our Lord gaue to Peter, and the other Apostles; for our Lord did auouch synnes to be remitted to those to whom they remitted synne, and those to be loosed in heauen, whom they loosed vpon the earth, *Matth. 26. Ioan. 20.* But this onely faith teacheth, that synnes are remitted by only faith, yea though no looser nor remitter be present, or cōdescend thereto, yea that hauing this faith (euen when they shall come to the Pastors of the Church to be absolved) their synnes be remitted to them, and they haue obtained and purchased now already, by only faith, remission of their synnes: that it is now ridiculous to stand to the promisses and wordes of our Lord, which he hath said to his disciples, *VVhose synnes ye remitt, they are remitted to them.* seeing their synnes are remitted to themselves, before they come to the Apostles, or their Successors. Yea also no more power is left to the Apostles (at the least in this parte) then to any Christian man, yea also children, for after the foolish opinions of these Rabbies, that belieuing the preaching of only faith, anone receaues forgiveness of synns. Therefore of this maxime is that wonderfull saying of

Luthers absurd iudgment, that women, children and ech lay man may remitt synnes as well as the Priests of the Church.

Luther; *That in the Sacrament of penance, and in the remission of the fault, no more doth the Pope or Bishop, then the lowest Priest, and when there is not a Priest, each Christian may doe the same, yea women and children may doe the same if they be present, as well as Pope, Bishop or Priest, in Bulla Leon. sent. 13.*

Moreouer the doctrine of this only faith is contrary

trary to it self, for no man agreeth and consenteth to any thing, except he iudge it true first before he condescend to it, for out of a natural loue of veritie, and the hatred of falsehood, moralitie teacheth, that before we condescend to any thing, we doe trye it, whether that which is reported to vs be true, and when we haue found the same to be in it self true, then next we giue consent. The same argument appeareth in the Gospell, that many receaued and belieued the same by reason of the sygnes, and miracles which they sawe done; and likewise in searching of the old scriptures, found the same things prophecied, to be fulfilled in the time of the gospell, and to be true miracles, but this doctrine of only faith, and assured confidence, that a man belieues, his synnes to be remitted to him, is by the same only faith which he belieues; so it followes of necessitie, that he hath remission of synnes, before he belieued by the same faith, and therefore the remission, is behinde the remission, which is belieued to be of this only faith, so that the effect is first, before the cause, which is very absurde. For truly the Christian faith goeth before iustification, as the Apostle sayes; *The hart belieues to righteousness. Roman. 10.* Likewise a man is iustified by faith, *Gal. 2.* But it is most absurde, that faith goeth before the word of God: and the self same word of God (faith) to giue credit to the word it self: seeing the word of God is not faith; but faith dependes vpon the word of God: it is therefore necessary that the testimony of God precede, before his testimony may be belieued. But the Christian Catholique Church knowes, that before any belieue in Christ, that he is a child of wrath, and the wrath of God to abide on him.

This doctrine is contrary to it self.

No man condescendes and Yeldes to any vnknowne

thing: but onely faith is belieued as an vnknowne thing, which is contrary to al reason.

The gospell was not belieued without trial and miracles.

A filthie absurditie the effect to be before the cause.

An other absurditie, that only faith goeth before the word of God.

Onely faith  
doth peruert  
the word of  
God.

The word of  
God is from  
God, and onely  
faith from mā.

If onely faith  
were found in  
the gospell,  
the gospell it  
self should be  
nought.

Onely faith is  
add'd contra-  
ry to the com-

*Ephes. 2. Ioan. 3.* And also knowes that the vngodly man should leaue his wayes, and the wicked man his cogitations, *Isai. 55.* and turne vnto God by true pennance, and faith in Christ, in hope and prayer, and by frequent receauing of the Sacraments. that so at last, God may haue mercy on him. This Catholique faith is farr from the other onely faith, which onely doth beliene synnes to be remitted, excluding all mediation, apprehending the effect before the cause. Again this doctrine of onely faith peruerteth the word, for this assured persuation to beliene, doth procede from the vnderstanding of a strange gospell and not of the word of God. So that by the same doctrine of onely faith, the word of God is peruerted, wherefore it is to be reiected which begettis so many absurdities, (as a fewe we haue rehearsed) for faith to no otherthing should leane to, then to the word of God, and by that nothing is to be belieued (as the heretikes themselves confesse) which word the Apostle declares, whose word it is, saying: *VWhen ye receaued the word of God, which ye heard of vs, ye receaued it not as the word of men, but as it is indeede the word of God. 1. Thess. 2* Again say: *his by hearing, but hearing is by the word of God. Roman. 10.* But there is no word in the Scriptures, saying to any man, synnes to be remitted to him by onely faith: for the gospell is one and the same with all Nations; and the gospell is generally proposed to all Nations. But if the gospell should haue a particular annunciation of onely faith, thereby synnes to be remitted to the onely belieuers, it should be false and no Euangelie, because it is not found in the gospell.

Moreouer God commaundes, that thou shalt add nothing to his word, least thou be rebuked and

and founde a liar, *Prouerb. 30.* But they must confesse them to belieue this faith, which God hath neuer spoken by his Prophets nor by his onely begotten sonne, nor by his Apostles, and to belieue the same as the word of God; therefore they add to the word of God, and for that cause are to be reproched and condemned liars. So that for conclusion, I confesse this doctrine gives consolation and tranquillitie of mynde, but full of perill; for it doth subuert, and ouerthrowe all the fortresses and strengthes of our saluation; as the Sacraments, good workes, pennance, prayer, yea to repeat the Lords prayer is to doubt in the faith, so that a man by this diuillish faith is come to that madnes, that he feares not the diuine iudgment of God, neyther his owne workes, but passing ouer the time with securitie, in the confidence of this onely faith to be saued for Christs sake, whome Christ acknowledgeth not.

maund of God  
in the Scriptu-  
res.

Only faith ou-  
erthrowes  
all Sacraments,  
& every good  
wercke.

As concerning iustifying faith, it is not onely a certaine trust, or firme hope of the mercyes of God, in remitting synnes, hauing for his obiekt to obtaine a difficil good thing, for that cause in the will subiected, but it is a certaine facultie in the vnderstanding, by which facultie we doe agree, and consent, to all those thinges which are proposed in the Church, as true reuealed by God. So that it is plainly a virtue distinct from trust, confidence and hope of which these are begotten: for who belieues God to be of infinite power and most excellent in goodnes, easily by this, conceaues, and obtaines some benefit of trust, confidence and hope, for the Scripture doth manifest this distinction, in separating faith, hope, and charitie, so that they are not one thing, as the Apostle saith

What is iusti-  
fying faith.

Of the power  
& goodnes of  
God we ga-  
ther confi-  
dence.

The Protestants mingle al together as one.

*1. Cor. 13. v. 13. But now remaineth faith Hope and Charitie. Therefore the reformed are deceaued, whilst they confound faith with hope as one virtue, not making distiction betwixt them.*

Hope & confidence are as effects of faith

Secondly, the Scripture teacheth hope, and confidence as effects of faith, as of one great cause, to arise of a certaine effect, & not to be the self faith: but somewhat flowing from him, as the Apostle affirmes. *Epbes. 3. v. 13. In whome we haue trust to draw nere in confidence by his faith.* Which to wit begetteth confidence, which the Apostle also affirmes *1. Timothy. 3. v. 13 VVho haue well ministred doe purchase to themselves a good place, and much confidence in faith, which is in Christ Iesu.* Where plainly the Apostle deduceth from faith confidence, as an effect from his cause, because God is powerful and faithful in his promises, therefore we arise in hope and confidence.

Faith hath not alwayes confidence ioyned with it.

Thirdly, faith hath not alwayes confidence conioyned to it, as it doth plainly appeare in the Leapre who said to our Sauour *Matth. 8. v. 2. Lord if thou wilt thou canst make me cleane.*

Iustifying faith sheweth no matter and object.

Fourthly the Scripture speaking of faith necessary to saluation, doth not shewe the matter and his object to be any thing, which is to be believed, or to be apprehended by vnderstanding, neyther properly doth it fall in hope, or confidence of will, for what els doth our Sauour say. *Iohn. 14. v. 10. Doe ye not belieue that I am in the father, and the father in me? Likewise Matth. 9. v. 28. Doe you belieue that I can doe these things to you?* Which now sometimes is present, now

Faith sometimes apprehendeth the present tense, & sometimes the future,

also in the future apprehended by onely vnderstanding, and not hoped, for hope and confidence respect, and looke to the future. All the ancient fathers are of this opinion, who place faith and his action

action to be in consent, and operation of the vnderstanding, and not in confidence of wil, as sayes *S. Aug. lib. de predest. sanct. Ipsum credere (responder) nihil aliud est, quam cum assentione cogitare.* That is: Him to beleue (he answers) it is no other than with assente to think. for this greek word (*πιστις*) doth aswel signify consent, as confidence, as *Matth. 9. v. 29.* accordinge to your faith, be it vnto you, that is to say according to the thought of your myndes, as the blindmen believed Christ to be able to restore them their sightes: but of the power to do, is, not confidence, but an inherent qualitie, perswadinge them to assent to this power in whom they believed, as ther prayer witnesseth.

But that faith which Christ so oft hath praised, sayinge: Thy faith hath made thee wholl, as *Luc. 7. v. 50. & cap. 8. v. 48.* Was not only faith, or alone, as the reformers this day goeth about to establishe, hereupon, laying downe the friuolous, and weak foundation of their only faith, who are deceaued, because they look not to the vertues that accompanied those persones, as feruent loue towards god, witherneckt prayeres, confidence, loue towards ther neigbournes, teares, penitential workes, humilitie, shamfastnes, confession of their sinnes, perseuerance, gratitude in acknowledging of their receaued health, many of these may be obserued, and marked in the faith of Mary Magdalen, and not only faith, as they dreame of.

I know our sauour, to haue said, to the archsynagogue, asking health to his doughter, feare not, only beleue. *Marc. 5. v. 36.* Not withstanding nor so, for the only faith of the father, the health of the doughter is giuen, although Christ stirred vp the father to beleue (yet this fact doth not patronize

Faith falls in the consent & operation of the vnderstanding, and not in the confidence of will.

The faith which Christ prayes is highly commended of him self for vertue that is conioyned with it,

Only faith neuer patronizeth & defendes intermall iustification.

not

## 40 THE PROTESTANTS

nor defendes not the building of only faith to internall iustification) but Christ speakes to him, as a Phisitian vseth to speak to the patient (saying) only be of good courage, and thou shalt be whole, whill neuer theles he prescribes him, to obserue a dyet, and other wholsome medicines euen so is the health of the soule, ascribed to faith, by the rest of other vertues, because right faith is the fundament, and roote of all other vertues. neither is any work done absolulie without faith acceptable to God.

### O B I E C T I O N I.

**W**E know that we are translated from death to lyf, because we loue the bretheren. 1. Iohan. cap. 3. v. 14. Therefore by speciall faith, we are certaine of ryghteousnes, and forgiuenes of synnes, for this is the translation from the death of synne, to the lyf of grace, &c.

### A N S W E R.

**T**How art deceaued, for lyf is not here supposed for iustification, but for lyfe eternall, as though he said, We know vs to be instituted heires of eternall lyf, and of that caelestiall kingdome, if we loue the bretheren. for this word (because) is taking for (if) conditionally.

### O B I E C T I O N II.

**T**He incertitude of remission of synnes, and of the present righteousnes, doth torment and tortor the consciences of the faithfull, takes away quyetnes, and induceth diuerse anxieties, add doubtes, so that our archrabbie Luther

in the 4. chapt. of Gen. (sayes) the Papistes now Laitlie haue  
v sed to teach, that we ought to wauer, and doubt of the re-  
mission of synnes, grace and saluation. For this cause our con-  
federat frind Chemnitius in his treatise of the certitude of  
iustifying faith, calleth the papist Church, a Shoppe of donb-  
tes. therefor this speciall faith is to be retained of the refor-  
med Church, with the certitude of actnall rycheousnes, and  
by consequence of the remission of our synnes, which makes  
our conscience free of a thousand launcinge, and pearcing  
scruples of the Papistes.

## A N S V V E R.

**G**Od forbid, that we should wrappe snares of  
desperation or eyther, butcher & tortour, the  
consciences of the faithfull. for that we cōlent not  
to your only faith. for neither the onely heavenly  
faith, takes away all tortour of conscience, neither  
doth it free men of these scruples, neuertheles  
some morall certitude, is gotten by faith, or by di-  
uers signes, of the state of iustifying grace, and of  
the remission of synnes. for iust men may aspyre,  
and rise to this certitude, that ofte they fear not,  
howbeit they might fear, if they consider, and  
looke to their own infirmie. First in the confi-  
ding, and trusting them to be in grace, so that in  
them selues be founde no contrary opposition.  
and yet they may doubt, and fear, least per-  
chance they be deceaued, which way of iudginge  
of their owne rich:eousnes, should be comō to all  
righteous men. The second is muche more per-  
fecter, neither comone to all, but to these only  
who are treuly turned to God, with great zealle,  
and seruour, or haue long serued him, with greate  
deuotion, who may reache and attaine to that per-  
fection

fection, that morally they are certaine in some manner, that they are in grace, so that neither are they anxious, nor moued with any doubt, neither do they feare: as morally a man is certaine to be a Christian, and to be verely baptized. howbeit some manner of way he may doubt, if he consider his owne fragilitie, which is prone to doubt: but dothe aspyre to the seconde perfection, to wit, that after long contrition, and doing of penance, is absolved, and lykwise is baptized, in the intention of the church, and liues a holy lyfe, and by dayly examining, findes nothing in him self, guiltie of synne, as also in contemning the world, and studyinge to please god, doth finde this certainerie in them selues with these morall signes (before iustifying faith) to delight them selues, in the exercises of vertue, and to be penitent, for their synnes committed, to absteyne from synne, and to overcome the perturbations of the mynd, as wrath, lust, vaine-gloire. passions, to loathe, & dyspyse the world, and to feele an internal motion to good things, tranquillitie in mynd, and peace in conscience, a seruour to loue God, and an affection to loue of the neygetbour, to remitte trespasses, and iniurie, which how much the more they aboude in man he is the perfecter, and is more certaine, and feare is lesse, and confidence doth growe, and increase, the more, in so farr that S. Basil. in Reg. Breuior. sayes: *Whosoever takes heede, and considers his owne fragilitie, and pityeth other men, and is wholly affected towards God, let him belieue him to haue forgiveness of synnes, and to be in a goode confidence (yet not withstanding with feare) for Salom. Prouerbior. 28. v. 14. teares, the man blessed, who is euer fearfull, for securitie is the mother of negligence. as writtes. S. Gregorius libro 6. epist. 286.*

There

Therefor God would not, that our hope should only leane, and depende on the promises of God, but to be strengthened, and fortified with the merites of good workes, as of contrition for our synnes, and amendment of lyfe, by the which, the certitude of morall righteousness sufficiently abounds, and expelles the scruples of all anxietie, and care, and geaues to the iustman clearnesse of conscience, and peace of mynde. So that the reformed church (in which this onely faith is forged, and maintained) is a merchant thoppe, of temeritie, presumption, and perdition.

## O B I E C T I O N.

**O**ur Saviour sayes to the sick of the palsey Matth. 9. v. 2. *Sonne belicue they synnes are forgiven thee: therefore God to the remission of synnes, requires only faith, and the euangelicall conscience, and no other thing of vs, therefore only faith is sufficient, and is commended of Christ.*

## A N S W E R.

**I** Deny thy absurde sequelle, by the obteineinge of remission of synnes, he is commanded of Christ, to stirre vp confidence, in him self: and because of the precedent remission, by faith, the paralyt here in this place is commanded to belicue, and to conceaue confidence of his future health: for it is not said to him, thy synne shalbe remitted to thee, as to come in the future, where vpon they might, build their only faith, but Christ faith to him his synnes are forgiven already, and therefore here, he exhortes him, to tak confidence of his future

# 44 THE PROTESTANTS

health, for thy synnes. which was the cause of thy infirmitie, now already are forgiven, & remitted. So that this only faith is neither sufficient, neither is commended of Christ, for iustificyng faith, but rather accursed, and reiected, as inuented of man.

## Q V Æ S T I O I I I.

Of the article of the Creede, I belieue the remission of synnes.

**H**ow belieue the Roman - P. pists the article of the Creed, I belieue the remission of synnes, if we accept not of only faith? Calvin. lib. 3. inst. cap. 13. Brent. in prolog. cont. a Soto.

## A N S W E R.

Cal. doctrine  
can not agree  
& accord with  
this article.  
Good workes  
are synne.

Man is not free  
neither of ori-  
ginall, nor ac-  
tuall synne  
by any Sacra-  
ment.  
Only faith by  
imputatiue iu-  
stice maketh  
man free.

**A**Nd I pray thee good reader obserue how the reformed belieue this article of the creed (to wit) the remission of synnes: seing that they say, that all our workes ar mixed, and defyled, with synne, and what soeuer good workes shalbe done of the most holiest man, by the vncleannes, and the impuritie of the fleshe are polluted, corrupt, and putrified. Lyckwise (he teaches) that we are not free of originall synne, neither are we absolved, or remitted, from any other synnes howsoeuer confessed, and satisfiied: but only couered by the imputatiue, righteousnes, of Christ; neither are these synnes imputed to the fault, nor to the punishment, as Rabbi-Caluin teaches. lib. 3. inst. cap. 14. §. 9. 10. 11. & lib. 4. inst. cap. 15. §. the which doctrine doth subuert and ouerthrow the very article

cle of our creede (to wit) the remission of synnes, which stoutlie he defendes by reiecting, and casting of the opinion, and iudgment of S. Austen *de concupiscentia in renatis*. We teach (sayes he) in the holy Sainctes euer to be synne vntill they be freed and vnclothed of this mortall body. *lib. 3. inst. cap. 3. §. 10.* and proceeding more deeplie to iustify his doctrine of only faith, moues this doubte: and solves it, him self: But how is it (sayes he) that God doth purge his Church of all synne, and that he promisseth to hir, the graces of fredome, and puritie, by baptisme and doth fulfill it in his elect? It is referred, and fulfilled in communicating his imputatiue iustice, and this God performes, and exhibites in regenerating his own, that in them, the kingdom of synne may be destroyed & abolished, by subministratinge to them vertue of the holy Spirit, by which they are superior, and victors in the fight. *lib. 3. instit. cap. 3. §. 11.* And a litle after those reliques of synne which be in his sainctes, we confesse them, not to be imputed, as if they were not. of the which doctrine it followes synne absolutlie not to be remitted: for it implicates a contradiction, synne to reigne, and not to be imputed for a fault. for Calvin affirmes, Synne failes to reigne in the sainctes, but not to dwell, as an other contradiction.

Cal. reiectes the iudgment of S. Aug concerning synne in the regeneration.

He teaches that in the sainctes synne reignes. All the regeneration ar in aide cleaue by imputatiue iustice.

Synne to reigne, and not imputed for a fault. is false doctrine.

Cal. sayes synne reignes not: but dwelles.

Contrariwise catholikes exhort all men firmly to believe, & assuredlie confide that there is remission of synnes in the holy Church, and this remission is to vs: and to yow: and to Iudas the traitor: and to euery mortall synner: and to those that now are, and to those that shalbe hereafter: and to those that are in purgatorie: for Christ hath promerited, to all abundantlie, who hanging in

## 46 THE PROTESTANTS

The Catholikes firmly be-  
lieue remission  
of synnes.

But that all  
men haue re-  
mission of  
synnes de fa-  
cto is against  
the Scriptur  
and Christs  
death.

We belieue  
the remission  
of synnes by  
the power of  
the Church.

Remission of  
synnes is not  
made to any  
in particular.  
The promises  
of God are to  
all a lyke & are  
made with  
condition.

No mā is cer-  
taine of perse-  
uerance in  
vertue.

the crosse is made a propitiation for our synnes,  
and not for ours only, but for the synnes of the  
whole world. But that we Catholikes belieue all  
men to haue receaued, and obtained remission of  
their synnes (*de facto & sola fide credendo*) not onely  
we Catholikes deny, and gainstand: but also the  
Scriptur. for treuly Christ hath tasted the death for  
all, but all, do not apply to them, the fruite of his  
most pretious death: for in deed he is made the  
cause of saluation to all, but yet the Scriptur sayes,  
*Heb. 5. v. 9. He was made the author of eternall saluation vnto  
all them, that obey him.*

Therefore wee belieue most firmly the remis-  
sion of synnes, but not to be remitted in particular  
by onely faith: but that power is given to the  
Church to remitt synne, and to reteine synne.

Howbeit we admit the heauenly promises of  
the remission of synnes, iustification, and eternall  
lyfe, and suchlyke, which generally is denounced  
to perpeteyne to euery man (to wit) so farr as lyeth  
in God, who without acception of persones pro-  
miseth, and giueth, to all men abundantly, but  
with that condition, that he do worthy pennance  
for his synnes, and to keepe the commandemen-  
tes of God, as *Ezech. cap. 18. v. 21. If the vngodly man  
shall do pennance for his synnes, which he hath wrought,  
and shall keep my preceptes, and do iudgment and righ-  
teousnes, he shall liue the lyfe, and shall not die: and lyk-  
wise, Math. cap. 10. v. 22. Iow shall be hated of all men  
for my name sake, but who shall perseuer vnto the end shall be  
saued.*

But because a man is vncertaine of his owne  
righteousnes, and perseuerance in vertue, and  
lykwise vncertaine of his saluation: therefore it is  
said in the holy Scripture, *Apocalypf. 3. v. 11. Hold fast  
what*

what thou hast, that no man tak thy crown: for there,  
 hath falne? Saul: Salomon: Iscariotes: Paulus Al- Many have  
 ciatus: Sartor: Blandrata: Socinus: Lyfmannus: falne & those  
 Luther. Calu. and many more of the protestantes they stode,  
 companious abiurging their faith are falne as of the Cal-  
 to Turcisme, Mahematisme, and Atheisme, as uin. som are  
 witnesseth Beza in the history of Valentine Gen- made Turkes.  
 till, and *Caluino-Turcismus lib 1. cap. 2.* Wherevpon  
 we may gather that the great maxime of the Cal-  
 uinistes Theologie is falne, and is conuniced of  
 falsehood affirming that only faith once gotten,  
 neuer doth faile, or decays, as stoutly Cuddepius  
 in his *Hyperaspice* declares, but when we see  
 their owne turned from their owne faith, to infi-  
 delitie; what iudgment is against them, and what  
 condemnation fall they into? no lesse treuly than  
 in the same iudgment, and damnation of the he-  
 ressiarches who by the doctrin of this only faith  
 minister subiectes to Paganisme, and Atheisme.

## OBJECTION I.

**T** Herefor, what: Dost thou commande, and bids vs  
 dispaire?

## ANSWER.

**G** Od forbid: for as we deny that any can firm-  
 ly belieue & certainlye persuaide him self of  
 the remission of his synnes: euen so, no lese we af-  
 firme cōstantlie that euery Christian man is bound  
 to belieue, and with faith, to do what is in him to  
 expect the effect of faith, with firme and sure hope  
 in this lyf of true remission of synnes by the Sacra-  
 ment of baptisme, and pennance, and in the world  
 to

What Chri-  
 stians ar bound  
 to hope.

to come to eternall lyf. which hope, except we haue it firme, and constant, in vaine we are called Christians.

## OBJECTION II.

**T**How speakes a paradox, and a contrary thing, for firmly to belieue, and assuredly to perswade, thou denyest: and yet thou commaundes, and biddes euery one to be of firme and assured hope, that they receaue in the present, remission of synnes, and in the futur eternall lyfe,

## ANSWER.

**I**Deny the assumption, for nothing is to be believed of vs rightly, and Catholickly, which may be any way false: for faith is the substance of things hoped, and an argument of no appearance, because the reason of faith is placed in the veritie, revealed of God: which for that cause may neither deceaue, or be deceaued. Yea also we hope these things rightly which otherwayes may happen, for the cheifest reason of hope consists in the possibility of the acquiring and seeking of these things, which we haue hoped according to the commandement, and promise of God. and for this cause we are exhorted after the exemple of Abraham, that in hope against hope we should labour, and belieue, to make our calling and election

The difference  
betwixt hope  
and faith.

sure 1 Pet. 2. For many vnderpretence of this only faith, being loaden with the weight of their synnes, and charged in conscience, vnthankfull to their Creator, and yet appeare externally to work the workes of the righteous, and walk securely, perswadinge them selves to be in grace, and fauour of God, and at last to obtaine eternall lyf: when with-

without hope, they are condemned. Because hope lookes to the promises and cōmandement of God, which only faith annulles. And therefore we are more commanded and exhorted to hope, then beleue, because hope hath euer aſuall rychteousnes adioyned with him: and only faith is lyk an Irishmans in his trowſes which is without any conformity, to the habit of any other nation, & ſo for conſequence only faith is no faith and is playne, oppoſit, anu contrary to the article of our creed, I beleue the remiſſion of ſinnes.

### Q V E S T I O I I I I.

Of the informall fayth of Synners.

**W**herfore doe the Papiſtes aſſume & teach fayth to remaine in Synners ſeperated from loue, contrary to the tenour of the Scriptures & Fathers. Calvin. lib. 3. inſt. cap. 2. §. 8. 9. 10. & in Antid. Con. Trid.

### A N S V V E R.

**I**t is the vniuerſal doctrine of holy Church, that true fayth ( which the Apoſtles deſynes to be the ſubſtance of things which are hoped for, and the euidence of things, which are not ſeene ) may ſucceſſiueſly ſtand with loue and charity, or without it: ſoe that fayth may be in the ſame ſpecie, and number (notwithſtanding with diuerſity of tyme) formall, or informall. Howſoeuer to the contrary Calvin laboures, but to no effect, albeyt he goeth about to ſcorne this diſtinction of faith, made in the Theologicall Schooles: but if this ſcorner of diuine ſciences,

Faith may be without loue as well as with it.

Faith is formall and informall. Calu. Scornes all diuine and humane ſciences.

Faith may be  
in great sin-  
ners to the  
working of  
miracles.

Sinne is op-  
posite to the  
merit of faith.

a similitude.

Faith profits  
nothing with-  
out workes.

The naughty  
banquetter  
had faith with-  
out his gar-  
ment.

uyne, and humane sciences, would approach to the fountayne of holy wryt, and gust with wholesometaite, truely he should fynde the same habit of fayth, and number to haue the place of merit and of demerit, that the scorner may be at rest. For first Christ *Matth c. 7. vers. 22.* acknowledgeth fayth in Synners, for in the day of iudgment, or in the hour of death, as in a particular iudgment many shall say to him, *Lord we haue prophesied in thy name, and in thy name we haue cast out diuels, and haue wrought many miracles, to whome he shall answer (saying, I neuer knew you.* For this (*nunquam*) giues to vnderstand, that euen then when they wrought miracles in fayth, and by faith in my name, euen then I knew you not, because you lyued a wycked and deformed lyfe with your faith, and was so defyled in sinne, lyke to the conditiō of a most expert Phisitian, who is not ignorant of art, and science which he professes and vnderstandes, and yet notwithstanding by fragility of nature, by intemperancy, and bad liuing, doth violate the science and medecyne, albeit he doth not loose and quitte the science of medecine: euen so a Christian man a Prophet, Religious, Faythfull, or els whatsoeuer morall man instructed in the faith, sinning in the precepts of fayth, doth not loose, or is destitute of his faith, neither faithfulness, or ceases to be a Christian, and yet notwithstanding is excluded from the Kingdome of God for onely want and defect of charity, & good workes.

Secondly he who entered to the banquet of the King not hauing his weddinge garmēt *Matth. 25. 15.* was cast into vtter darckenes not because of his faith or of his baptisme (by which he entered and abode in the Church) but because of only the want of

of his wedding garment that is to say the want of charity. So expoundes this place all the Fathers of the Church as *S. Greg. in euang. hom. 78.*

Thirdly to conclud all doubtēs the Apostle sayd if I should haue all faith so that I could remoue mountaynes, and want charity, I am nothing, to wit, not to be in grace, neyther auailles the glosse of Rabbi-Caluin in this place (saying) that the Apostle speakes nor of the Catholyck faith, but of the faith of miracles, or the vertue of confidence to worck miracles, but this euation is naught, for when the Apostle sayes, if he had all faith, absolutely he concludeth all, both intensiue, and extensiue, perfect and imperfect, for in the end of the same chapter *1. cor. 13.* he concludeth, that there doe remayne sayth, hope, and charity, these three, but the cheifest is charity, only so out of doubt, he speakes of that faith, which before in the same chapter he made mention of, as he did speake of that same charity before, therefore it followes, that he hath compared the Catholicke faith, with Charity.

what it is to haue all faith without charity.  
Calu. Glosse discouered.

Faith is compared with charity, and charity to faith.

Fourthly *S. Iacob c. 2. v. 14.* sayd, Bretheren, what helpeth it, if a man say, he hath sayth, but hath no workes, can his faith saue him? Is any Christian so absurd of iudgment, that thinkes faith to iustify a man without workes? to the defence of the verity the whole Fathers affirme, and haue taught, faith cannot iustify any man without workes, as: *Iren. lib. 4. cap. 25.* expounding the same saying of the Apostle, sayth, neyther knowledge, nor wisdom towards God, neyther the comprehension of diuine mysteries, neyther sayth, neyther prophesie helpe, without charity; but are voide and of no merite before God. And lykewyse *S. Aug. lib. 15.*

Faith may be without workes although it profit not.

## 52 THE PROTESTANTS

Hereticks al-  
beit *de facto*  
they are sepa-  
rated out of  
the Church  
yet in name  
and shew they  
are within, &  
yet damned.

The effect of  
faith depends  
in his will in  
whome is  
charity.

The hereticks  
folish persua-  
sion concer-  
ning faith.

*de Trinit. cap. 18.* sayth without charity faith may be, but not to profit. What need we yet witness? seying reason teaches, that by true faith; the faithfull are distinguished, and discerned from Infidels, and yet notwithstanding if synners fall from their faith and be separated from the Church as Ethnikes, and Infidels *de facto*, neuerthelesse in name, and externall shewe, they are within, as holy Scripture makes mention, as *Matth. 13.* in the feyld of corne, was togeather tares, and wheat; in the net, good fysh and bad; in an hous, foolish and wyse virgines. Euen so such persones, hauing faith without workes not obscurely, but plainly doe pertain to the Church, howbeit they are damned, therefore it happeth to faith without charity eyther to be formall or informall but the effect and Vertue depends in his will, in whome charity is, and for this cause, the Heretickes forcing falsly the contrary are deceaued, for whilst they presuppose and iudge with themselues, that trew faith, cheifly is placed in only persuation, by which a man may persuade & certainly assure himself, because of the imputatiue righteousnes of Christ *de facto*, that his sinnes be remitted to him, and that graces and charity *concomitanter* are infused into his soule with his assured persuation of only faith, & that this persuation in their iudgmēt is a most trew thing, neyther think they euer at any tyme that this can be separated from grace & charity, which is false and absurde, as we haue before proued, for they lay great weight vpon a weake foundatiō, and build castelles vpon a sandy-mount, for it is not only sayth, that iustifyes a man, nether is it euer annexed & conioyned with charity & grace, but is separated.

## O B I E C T I O

**F**aith consists in the knowledge of Christ, but Christ cannot be knowne, but by sanctification of his spirit: Therefore faith can no way be separated frō charity. For the Apostle sayth, Rom. 10. v. 10. *VVith the hart man belieueth vnto righteousness, and with the mouth man confeseth to saluation.*

## A N S V V E R.

**T**HE Apostle vnderstandes not in these words sanctification of the spirit including charity, but he sayth, the hart belieueth to ryghteousnes, in which wordes he plainly signifyeth, that faith is way and mean to gett and obaine righteousness: but this faith doth not euer include necessarily the actuall stat of righteousness and charity, and therefore the knowledg of Christ may be in man without charity, and so it is separated. Other expounde this place, of the good affection of will, requisit in man to belieue, and not annexed absolutely to the action of loue, and charity.

## O B I E C T I O.

**F**aith without workes is dead as the Apostle sayes, Iac. 2. Therefore as a dead man is not a trewe man, so neyther is sayth in sinners a true faith without workes and charity, ergo faith and charity cannot be separated.

## A N S V V E R.

**T**HE Apostle to the contrary assimilated and compared faith not to a dead man, but he assimilated

milated and compared such to a dead body as v. 26. for as the body (sayth he) without the spirit is dead, concerning the vitall operatiōs, whereby it failes not to be a trew body) euen so without workes faith is dead (concerning the vility, meryt, and saluation, albeyt it failes not to be trew faith, for the Apostel affirmeth the Diuels to belieue, albeyt not to saluation, how much more a sinner may belieue, and haue true faith, and yet not to his saluation? Because it is without workes, which are the operations of the vytall spirit, and so faith is separated from charity, and compared to a dead man, without the spirit, when he wanted the operatiō of the vitall spirit, and yet cannot be called otherwyse then a body. Ergo and so is faith.

## O B I E C T I O N.

**T**HE Fathers in whose doctrine thow Papist so oft dost boast, teach, faith without workes, not to be true faith: as S. Cyp de simplic. pral. Beda in cap. 2. lac. &c. Ergo: true faith is neuer without workes.

## A N S W E R.

**T**HE Fathers deny such to be true faith, that is not liuely; and perfyt, and to be such as it ought to be; as laughter is not full ioy, yet it is accounted for ioy, and gladnes. So S. Hier. cap. 5. ad Gal. When charity is farr of, and suchlyke fayth is remote and absent, we say it is not perfect charity and true faith, not that it is farr of, and absent, as concerning his essence, but concerning his perfection operation and lyfe. And hereupon the Fathers teache the verity; and the Heretikes lye, and teache

teache false doctrine.

## Q V Æ S T I O V.

### Of the necessity of myracles.

**W**herfore require the Papiſts myracles of vs for confirmation of our reformed faith, ſeyng long ſince it was maruelouſly confirmed of the Apoſtels, Martyres, Confeſſores? So that there is no neede of newe myracles. Calvin. præf. inſtit. ad Franc. gal. reg.

#### A N S V V E R.

**I** Aske wherefore Luther, that great Prophete Elias, and a cheif Apoſtle, yea the Angel of God ſo called of his ſucceſſores, for confirmation of his Euangel, made his recourſe to myracles, whiſt he aſſayed, and attempted to rayſe from death one William Neſone drowned in the ryuer of Albus as Staph. in reſponſ. vlt. beareth witnes.

Alſo he attempted to work a myracle in the caſting out of a Deuill out of the poſſeſſed but in vayne.

Wherefore, I ſay, went Luther to uſe an extraordinary meane, if his doctrine be the doctrine of the auncient tymes, & that myracles are not now neceſſary?

Lykewyſe to the ſame effect, wherfore attempted Calvin to work a myracle to rayſe a dead man, (who by caluines policy diſſembled himſelf dead) for the confirmation of his doctrine of predeſtination and the præordination of God, concerning the fall of man, as *Bols. in vita Calu, lib. 13.* Againe I

ask

Luther attempts to rayſe the dead.

He alſo attempts to caſt out diuels If their

doctrine be true from the Apoſtles how flee they to extraordinary things?

Calvin makes for a myracle of a liuing man a dead.

He would haue wrought a myracle for confirming his doctrine of predeſtination.

## 16 THE PROTESTANTS

ask if Caluin was scrupulous to sowe the doctrine of the Catholyk faith, yet wherfore induces he a new faith, and if he hath purged the error of the Papists Church, wherfore runnes he to working of a false myracle wonderfull to the world. Lykwyse a certayn ringleader of the Anabaptists attempted to worke a myracle in the kingdome of Polonia, who inuyted all his fellow companions to be present at his baptisme, promysing to them that they should see the holy Ghost come downe from the heauen to confirme his baptisme, to be from heauen, the day is prefixed, the place is appointed, the rumor spred abroad, all are desirous to see this myracle, and first of all this Archheretick entred into the water: but in place of the holy-Ghost, and of the spirit of truth, anone the Diuell appeared with a horrible and fearfull countenance, offering himself to them all, and taking the Heretick by the hair of his head, lifeth and caryeth him in the ayre, letting him againe fall with his owne waight in the waters, breaking his bones, strangled and almost left dead, & this was the euent of his myracle, as witneseth Thomas Bozio *de signis eccl. dei lib. 5. cap. 2.*

An Anabaptist in Polonia attempted to cause the holy Ghost appeare to proue his doctrine from heauen.

The Anabaptist is beaten of the diuell.

Myacles for confirmation of their doctrine iustly demanded: for no true faith is without myacles.

Therefore iustly of the reformed minysteres and all Protestants: we Catholycks demaunde and aske by what power they haue entered into the church of God, and with what supernaturall signes for the confirmation of their reformation, for a new faith moust haue newe myacles, and therefore seing they haue induced a new faith in all things repugnant to the faith professed and believed this thousand fyue hundreth yeares past, and doe contemne the ordinary mission, lawfull succession & ordination of the Church, and haue intruded the-  
selfe

ſeue extraordinarily (by their mouing ſpirit) therefore rightly, demaūde we ſupernaturall myracles for the confirmation of their ſupernaturall vocation. And ſeing from the tyme of the begynning of the old Church, vnto the vpryſing of the new, no man denyes, and all affirms that myracles were euer needfull. For the Heretickes theſelues affirme myracles to be ſo neceſſary, as a prooſe of their lawful vocatiō. That they who otherwayes would entre into the Church of God, to be preachers & reformers, planters of Religion and Faith, are to be adiudged, bold temerous, heretickes, preſumptuous, imitatores, of Chore & Dathon: worthy for their intollerable, and diueliſh arrogance to deſcend into Hell, for taking more on them then Iohn the Baptiſt, Peeter and Paul, yea and Chriſt himſelf. This hath zuingl. vttered againſt the euangelicall extraordinary vocation, as is euidēt to be read in his owne booke. *Tom. 2. Eccl. fol. 52.*

Myracles are neceſſary to proue trew faith and lawfull vocation.

Zuing. condemnes thoſe that preach a new faith without myracles.

53. 54.

Lykewyſe Brentius declareth the effect, to what end myracles are done, *In cap 3. Luc. hom. 6. & hom. 76. de Reſurrectione Chriſti:* myracles (ſayth he) haue this uſe eſpecialy, that they are a testimony, and a confirmation of a doctrine, and religion reuealed from heauen.

Brent. declares that myracles are to confirme trew faith.

Vnto Brent. agreeeth, and ſubſcribeth Luther *Tom. 4. in cap. 35. Iſa. Muſculus in loc. comm. 41. de nomine dei, pag. 394.*

In ſo much that the Heretycks themſelues impugne and contradict other Sectaries, and requyre of them myracles, who profeſſe a new doctrine. For they affirme & proue, that no doctrine which is from heauen, can want myracles, for the confirmation of the ſame doctrine. Therefore this their

The Hereticks ſeek myracles of the other Sectes, and profeſſores of the new Goſpell.

# 58 THE PROTESTANTS

Heretycks are lyke the sons of Scena the Iewe in working of myracles.

Calu, blaspheming against myracles after the pharises manner].

The Heretiks of old were of this same mynd against myracles.

Moyfes with lawfull vocation workes myracles in Egypt.

Iohn Baptift natiuity, and yf is full of myracles.

doctrine is not from heauen, who are men lyke vnto the sonnes of Scena the Iewe, as is writtten of them, *Act. 19. v. 14. 15. 16.* who were more presumptuous, then wyse, who thought to haue co-ured Diuells, and for their laboures were beaten of the Diuells, so the Protestant willingly would worke myracles, but the prooffe takes none effect not so much as on layme-horses. No maruail that they worke no myracles, who account so little of myracles, for they so esteem of them as Caluin sayth, as of feined fantastical, and Diuelish things, and not to be of God, *Cal. pref. instit.* So sayd the Phareyses of Christ myracles, *Matth. 12.* and the paganes of thoses myracles which were done amongst the Christians, yea the Heretyckes shew themselves worse, and attributed the working of myracles to the Diuell. Of this mynd were the Arians, Eunomians, Vigilantius, so that these myracles done by the Catholickes were ascribed to be wrought by the power of the Diuell and not of God, as witnesse the holy Fathers, as *Aug. lib. de ciuitat. dei cap. 18. Ambros. Serm. de Geru. & prof. Hier. cont. Vigil. Victor lib. 2. de vandalica persecut.* But the Catholyks haue better assurance, to wit, the word of God, and promise of Ghrisť, for the defence of myracles against all counterpoysses, & manyfolde sleighes of Sathan, or what such hyrelings can obiekt. For first is not Moyfes sent to Pharaö, by diuyn vision, and hath communicated to him myracles, and the power to worke myracles, that the Iewes may belieue that the God of their Fathers hath appeared to Moyfes, as Scripture witnesseth? *Exod. 4. 5.* Lykewyse, is not Iohn the baptist sent to denounce the mysterie of the Incarnation, hid to the world, who was adorned, and beautified with

with many heygh myracles, and a man replenysh-  
ed with the holy Ghost? Moreouer is not Iesus  
the sonne of God sent who hath not glorified  
himself as heygh Priest, but aboad vntill the tyme  
that his Father sayd: *Thou art an high Priest for euer, af-  
ter the order of Melchisedech.* ps. 109. And was appro-  
ued of God by the oppenyin of the heauens, and  
the descēding of the spirit of God in the forme of a  
done vpon him, vwith a voyce saying: *This is my be-  
loued sone in whom I am well pleased.* Mat. 3. That after  
bearing vvitnes to the truth (for vwhich he vvas  
sent) sayes to the Ievves: *The workes themselues which  
I do, bear witnes of me, that the Father hath sent me,* Ioh. 5.  
And agayne he sayes in the 10. cap. *If you will not be-  
lieue me, yet belieue the workes, that ye may know and be-  
lieue that the Father is in me, and I in him.* And lyke-  
vvysethe Apostles, and Disciples are sent into the  
vvhole vvorld, to preach the Euangely: but not ex-  
cept from Christ the chief presedēt of his Church,  
vvho gaue them povver to preach baptisme, and  
cōsecrat bread into his blessed body, vwith povver  
to absolue and bynde synners, and to vvorke my-  
racles, receauing giftes freely, and commaunded  
to giue freely as witnesseth Mat. 10. saying: *He gaue  
them power ouer vnclean spirits to cast them out: and to cure  
all diseases.* Moreouer in the 7. v. he sayth to them.  
*As ye go preach, saying, the kingdome of beaue is at hand, heall  
the sicke, cleanse the leprouse: rayse vp the dead, cast out diuels  
frely you haue receaued frely giue.* And in lyke sorte di-  
uerse Prophets vvere sent extraordinarily, but not  
allowed except their missiō were approued of God  
vwith signes and myracles, for so it agreeth vvell  
vwith the disposition of Gods prouidence as S. Au-  
gust. disputes, lib. 22. de ciuit. dei cap. 8. Eor except  
mission, and the doctrine be approued vwith my-

Christ proues  
his owne mis-  
sion with my-  
racles.

The Apostles  
and Disciples  
are sent to  
preach, and do  
conferme it  
with myracles

The Prophets  
mission was  
approued with  
myracles

## 60 THE PROTESTANTS

Trew doctrine must be approued from heauen with myracle and by the authority of the Church.

No doctrine can be known trew without myracles zuing. affirmes the same.

The heretycks make themselves Pastors without ordination.

Heretycks are prophane persones. Calu. flyeth to extraordinary vocation.

racles from heauen, and receaued with common consent of men, and approued by authority for trew doctrine, according to the iudgment of men, and of them who haue authority to iudge in matters of Fayth. Otherwayes their mission and doctrine cannot be receaued, nor believed, who without this ordinary authoritie by theselues approue doctrine to be sufficient or insufficient, and must be moued theselues by some other preacher, and his authority to believe, and therefore if there want myracles I know not how they shall approue their doctrine, discusse ambiguities, resolute doubts, neuer I say by their owne reasoning and vnderstanding of their priuie spirit but their doctrine shall euer be held suspect. And for the verity of this assertion Zuing. *Tom. 2. eccl.* sayes, how many haue vsurped the function to Preach, and teach, or to worke myracles, were called of God, confirmed by election of the pastores of the Church, Thus he. I hope Zuingl. hath sayd as much as I would say, that ordinary vocation is necessary, & that thereby God workes often tymes myracles, for the maitayning of the same, and therefore both lawfull mission and myracles are of God, to their shame and ignominie, who sitting in the Chayre of pestilence, contemne and blaspheme all lawfull succession and ecclesiasticall ordination, calling themselves, and presuming to gouerne, without lawfull ordination, and taking the name of Byshop on them, and no man gyuing it to them, as sayth *S. Cyp. de Simpl. prel.* They succeed to none but beginne at themselves, and are prophane, and enemies to our Lords peace, and his diuine vinity. But Caluin teaches in his book *de vera eccl. reform.* That God sayeth vp pastores extraordinarily by the

the inspiration of his owne spirit, who should restore his decaying and ruinous Church: as long since he did in the Synagogue of the Prophets. And so in our tyme by the ordinary vocation of man, he hath rayfed Prophets and Pastors for the building of his Church as Luther Zuingl. &c. Whose commendations of their owne Bretheren of the Gospel is wonderfull, and first: *Bez. to Sanctezj* calles Luther, the wonderfull instrument of God most heavenly inspyred, and an admirable seruant of God, in whom, who acknowledgeth not the spirit of God, knowes nothing.

The commendation of the extraordinary Pastores To wit luth. and zuingl.

Iewell calls him, the most excellent man of God, sent of him to lyghten the world. *Apoc. part. 4. cap. 4. §. 2.* Mathesius calles him, the Supreme Father of the Church, *con. 8. de lut. pag. 88.*

Amdorff. sayes, that there was none lyke in the world in spirit and faith, v wisdom and profunde knowledge of the Scriptures. Amdorff. *praf. tom. 1. Luther.*

Albertus calls him, a trew Paul and Elyas, and a man sufficient to appease and diuerte the vvrath of God from men, to whō Augustin myght think no shame to be his Scholler: *lib. cont. Carollost. lib. 7.* Austen might Some other call him the Angell of God, flying haue bene Luther throw the myddest of heauen, hauing the eternal Scholler, nall Gospel in his hand. *Illiricus, in apoc. cap. 14.*

Schuffinburge sayth, that Elyas and Iohn Baptist were but figures of Luther, *Theol. cal. lib. 2. fol. 124.* Elias & Iohn baptist were figures of the end this extraordinary Prophet is descrybed of his owne, for Schulst. *lib. 2. art. 12. de Luther.* Luther vituperation and dispraise of his owne professors. *Theol. cal.* calles him proude, furious, intolerable, full of error, impudent, a forger, and a deprauer of Gods word, deceyptfull, a seducer, a false Prophet, lunatyck, presumptuous, a crucifyer, and a murder.

## 62 THE PROTESTANTS

murtherer of Christ. Lykewyse Zuing. calles him a drunken dreamer, and a head full of lyes. Moreouer Calvin vwould be numbred amongst these Prophets, as is obserued in diuerse of his sermons, saying, I am a Prophet, I haue the spirit of God, & am sent of God, I cannot erre, & if I erre, it is God that deceaues me, and puts me in error for the synnes of the people.

His myracles and lyf, & his Propheticall extraordinary vocatiō is reherfed of Schluslinburge one of their owne professiō. *lib. 2. art. 12. fol. 72. de Theol. Calu.* who sayes that God would not be mocked by men, hath shewed his iudgment in the world against Calvin, visyting him in the scourge of his

His myracles  
and vocatiō is  
commended of  
the professors  
of the Gospel.

Calu. dieth.  
desperat, cur-  
sing God, and  
inuocating the  
diuels, his bad  
lyfe.

The Catho-  
lyckes haue  
registred the  
myracles of  
the Sainctes  
for a memory  
all, as S. Luc  
did the actes  
of the Apo-  
stles.

fury, punishing him before the day of his death, for he strok this sacramental heretyck in such sorte, that he dyed desperate, swearing, and inuocating the diuels, to whom he randered his spirit: vvhich issued out of his priuy members, and out of his vlcerous soores, and lay so stincking, that the people was notable to endure the stinck, and thus miserably ended his lyf. Besides this, he vvas infamous, by sodomy, cruell, bloody, tyrannous, deceytfull treacherous, a babler, a contemner, a sophist, an epicure, and a tosser of the Scriptures, as Ouid in his metamorphosis; thus he. So that this way they haue made their extraordinary vocation, conformable to their extraordinary myracles, but for the Catholyck part all the holy Fathers haue accounted of myracles, and haue written the admirable lyues of the Sanctes, and haue them in regyster from Christ tyme, imitating S. Luc admirable and miraculous relation of the actes of the Apostles, and Dauid praying God in his Sainctes as also to follow their deuotion, and holynes of lyfe,

lyfe, because the Prophet sayes, Ps. 14. *He that glorifyeth them that fear our Lord, shall dwell in his tabernacle, and rest in his holy hill.* For their myracles done on earth haue made them glorious in heauen, for Caluin confesseth (*In heb. 2. 4. & 2. cor. v. 12.*) That myracles are scales of doctrine, and do establish faith and Scripture. Whereupon all the Sectaries haue great cause to distrust their faith, as a nouelty vnsealed, and vnestablished by the vertue of God, for they are knowne altogether to want myracle as also good lyfe. Far otherwayes was the conuersion of Scotland from Idolatry to the Catholycke fayth, which was not only by the preaching of the vvord, but also was in the working of myracles, as trew faith reuealed, and approued from heauen, with admirable holynes of lyfe, and modest conuersation, both in clergie, and lay persons, that many ages after death, and solution of mortality, we see, and read, the lyuing Lord honoured and worshipped in them, whose bodies whilst they liued, were the temples of the holy Ghost, through sanctification of his spirit, and holynes of lyfe. And that these blessed Sainctes, & first laborers in Christ vinyarde in our country, intruded not themselues, but were sent ordinarily, and with this ordinary mission, God vvrought in them extraordinary gyftes, and as the grace of God cooperated with them vnto all holynesse of lyfe, and to liue vnspotted of the world, trew friends to God, in keeping his commandemētes, and good examples to otheres, but also were indewed with the giftes of prophesie, and singular learning for the defence of the verity, with vertue from God to worke myracles, vvhat in the curing of diseases, in casting out of diuels, in raising

Calu. is contrary to himselfe for now he sayes that myracles are scales of trew doctrine.

The Heretyke wāt myracles. Myracles The ouerthrow of Idolatry.

Myracles were the cause of the conuersion of Scotland.

All the holy Sainctes were Papists, and were ordinarily called but God wrought in them extraordinary gyfts.

Many hundred  
drith yeares  
Scotland was  
renowned for  
their Sainctes  
and vertue  
florished in  
the land.

For vertue  
that rayned  
in the Papistes  
tymes, what  
vices rigne  
with the new  
Ghospell.  
The Schotish  
Sainctes con-  
uerted diuers  
other nations  
and the Ghos-  
pellers byd  
at home at ease  
to peruert  
Catholyckes.

sing of the dead, that not only these thinges was acted in their lyfe, but. also after their departure at their sepultures, and by their relyckes, the power of God, and the vertues of his Sainctes was made manifest. How renoumed was Scotland, and what blessing of God abounded in that country, when these holy Sanctes lyued in hir, what grace of God, religion, faith, honesty, and other morall vertues abounded? If S. Columbane, S. Deicola, S. Fintane, S. Brandin, S. Margret: S. Canitius: S. Mahut: S. Bean. The starres of that nation, and many other (whom I omit for breuities causes) (whose lyf, and myracles are knowne in all the partes of Schotland, God bearing witnes to their myracles in whom God was honored, and his name magnified) were now in this mortality to be hold the infidelity that reignes for religion, & the publican maneres for honesty, I doubt not but God would approue them true Sainctes, for the conuersion of that nation, both in doctrine, and myracles, to the confusion of heresy, by whose intercessio now reygning with God, we liue vnder hope for the second conuersio, vwho not only at home in Scotland liued holy Sainctes, but also through fernour of the spirit, & zeale of the glory of God and of the conuersion of Soules, went out, & departed their natue countrey, accounting all regions their natue soile for the glory of God, & conuersion of Soules, as not only a fewe we may rehearse for the present, whose number at more large is annexed to the end of this booke to the gaeat prayse and honour of Scotland, being a region so farre remote, fro the Apostles Seates, that not only she is illuminated of them by the glorious profession of the Catholyck religion, but also hath

sent

sent beames of hir glory, to shyne abroad for the conuersiō of other regions, for the ouerthrow of superstition, vvith such holynes in behauiour and perfection of lyfe, with deuotion and pietie, vvith admirable sanctitie, & angelicall conuersation, that as yet, vvhen vve remēber them they are to vs amazement of nature, and in admiration aboue nature, glorified by God, vvorshipped of men, and to day in them the power of God is declared, their names, and immortall lyfe is recorded of all holy writers, they professed the Catholicke faith with vs, and lyued therein, and in the same faith wrought myracles, whose remēbrance is for a blessing to all their posterity, vvhat country, and kingdome hath not known, and had experience of the fruites of the holynes, religion, fayth, and myracles of the Scottish Sainctes? Is not their actes and monuments registred in all Catholyck writers, as *Molanus: Hareseus: Surrius: Barronius:* and other ecclesiasticall historiographers? Is not their names and nation made plaine, and manifested to be only Scotts? as *Furseus: Viron: Kilian: Fiarce: Vinocus: Lwinus: Columbanus: Vlsann: Foilanus: Hemelinus: Ferranus VVironus: Celestinus: Rumoldus: Guthagon: Etton: Plechelmus: Fredegando: Abell: Egbertus: Ierom: Ogerus: Vassnustphus: Gislennus: Momonius: Vulganus: VVincus: Odda.* These and many blessed Sainctes in diuerse countries are testimonies of the Catholyck religion, true faith, true lawfull mission vvhich flourished in Scotland from whence they came, & imparted the giftes of God freely for the conuersion of other coutries, that all tōgues might praise the Lord.

Therefore for conclusion let the iudicious Reader obserue, and diligently examine his  
 I owne

## 66 THE PROTESTANTS

An exhortatio  
to the reader  
to iudge with  
equitie whe-  
ther the preists  
and holy men  
were trewe  
Saintes by  
whome God  
wrought so  
many miracles  
or the mini-  
sters whose  
lyues ye are  
eye witnesses  
of.

owne cōscience whether they were trewe Saintes of God, whose vocatiō & profession is cōfirmed & approued with holynes of lyfe, and myracles from God: or whether Luther: Calu: Knox &c. whose lyues and workes, vvith their myracles, are extant in Scotland. Who would remēber their entrance to be with sedition, and commotion of all estates, with ruine of all ecclesiasticall policy, it is a sufficient argument to know vvhat spiritt they vv ere of: as for their profession and religion it is new, and neuer knowne to Scotland before: their lyues are euident to all inhabitantes in the country: their workes no wayes to the glorie of God, vtility of any man, or honour of the natiō. If Sorcery, Wichcraft, and Magick, Heresie, Paganisme, and infidelity, if false-hoode, flattery, and hypocrisie, if blood oppression, and vsurie, if Whordome, Sodomy, and Buggery may confirme there Ghospell, it aboundes, and are most frequent with the profession of this newe Ghospell. And such are the myracles of the professors of the new Ghospell.

### O B I E C T I O N.

**T** Rue myracles confirmes the Euangely, and doth not ouerthrow it: but the Papists myracles doth confirme the Idolatry of the masse, and honour of the Saintes &c. Therefore impertinent to the confirmation of the faith.

### A N S V V E R.

**I** Graunt good frend, the myracles of the Papists Church euertes and ouerthrowes the Euangely of Luther, Caluin, and the reste: but not the Euangely

gelly of Christ; and therefore very pertinent to the confirmation of the Faith, and true Religion.

## Q V Æ S T I O VI.

## Of the verity of myracles in the Catholyck Church.

**W** Herefore doe ye Papists esteeme and make so much account of your myracles, seing they are plaine illusions and inchantmentes of the diuells? Calu. in præf. instit. cent. 1. lib. 2. cap. 4.

## A N S W E R.

**I** Say the diuell can vwork no myracle transcending & surpassing any maner of way the vsuall, and accoustumed power of nature, but very well he can make such things appeare maruelous in applying actiues with passiues. Of the which, such we may perceauce him to haue power to do, as we may learne in the 13. of the Apoc. and suchlyk S. Aug. reportes him to haue done, as in his 13. Tract. in Iohn. Terrul. in Apoing. cap. 22. Corn. tacit. lib. 4. Hist. Therefore the diuel cannot doe trewe myracles, because trew myracles are done only by the power of God, of whome it is writtèn, Psal. 135. v. 4. *who only doth wondrous workes*, as only chiefe gouernour, and ruler of nature. Therefore for this cause fitly in another place of the Psal. 92. v. 5. they are called saying, *The testimonies of God much to be believed*, and therefore if any true myracle be done in whatsoeuer place, they come, and are from the only vertue of God: such as are the suddaine curing of the lame;

The Diuel can work no true myracle aboue nature.

myracles are only of God.

## 68 THE PROTESTANTS

The myracles done in the Catholycke Church are registred for a perpetuall memory.

Calu. mockes the Catholick myracles and blasphemies.

The myracles of the Catholycks agree with Gods diuine honor; by Scripture and reasons. God doth myracles because of the merit of his saincts.

Without offence it is rightly sayd such a sainct hath wrought myracle.

the rayfing of the dead; giuing sight to the blind; &c. vvhich are done by only heauenly vertue: euen so in the Roman-Catholyk-Church, God works by his diuine power, as all the ecclesiasticall hystories makes mention, vvhich Cal. derides, calling the Catholyks by this by name mirabiliers & compares them with the magicians, and charmers in old tymes, who was made famous and renouned with their wonders, and Sorcery, to the vpholding, and nourishing of their Idolatry, vvhich lyes, truely sounde of blasphemy against the holy Ghost, that the workes of God should be attributed to be done by the power of the Diuel, as the Pharisyas ascribed of Christe myracles.  
*Lut. II.*

Moreouer the romā-Catholyckes produce nothing strange, and contrary, to Gods diuine honour, holy Scripture, and reason; when they say, such a sainct to haue done myracles. Which I proue, because, albeit all these be done by God, yet the merit of the Sainct is the cause, at whose intercession and exaltation, God wills that there shalbe myracles. Therefore, seing for the meryte of his sainct, God doth these myracles, and consequently fity, and iustly they are said to be done of that Sainct. Neyther is this maner of speech strāge in the Scripture, seing, *The master of verity himself doth say, Ioh 14. v. 12. who belieues in me, the workes which I do, he shall do, (and besidds these) he shall do greater.* Wher it is to be obserued, that our Sauour sayes, that his Sainctes shall do those myracles which he doth, and making this addition (*Et maiora horum faciet*) all the Heretykes are not abyلة to glosse this text, for it is giuen vs euidently to vnderstand by these

these words that God doth and worketh miracles in his saintes. Lykewyse in S. Maith. 10. v. 8. *Christ promifeth that his* Their mission sayeth, cure the sicke: raise the dead: cleanse the lepres: cast out Devils: and in vlt. Marc. *It is againe saythfull beleueres shall do* repeated, in my name (sayth he) They shall cast out devils: and speake with newe tongues: and take away serpents &c. *greater my- racles then he* It is not sayd in this place, that by their prayers they shall do these thinges, but as the Catholyck-roman-church teacheth that by authority, they shall doe these thinges. Therefore let these mockers and scornors of the myracles of God done by his Saintes, go hence, and be ashamed and retorne confessing as S. Aug. (sayth) lib. 22. de vinit. dei cap. 8. *hath done, by* The martyrs doe miracles, or els God by their prayers, cooperating with them, that sayth may haue his merite, nor that we belieue them to be our Gods: but to haue with vs, one God. *authority and* *word, and not* *by ôly prayers.*

Moreouer of curiositie it may be demaunded; wherefore in some places, certaines myracles are done, which are not done in other places? I say if thou wouldst not erre, be not curious to inquire, and search. For the whole reason of the doing, & not doing is referred, and depends on the omnipotent power, and hid counsell of God. This question hath bene demaunded by the Heretyckes of old tymes. saying: Wherefore doth he myracles here, and not there? Is not this Saint, as renouned in holynes, and as hygh in glory in heauen? Is not his intercession as acceptable to God as the other Saintes are? To whome S. Ang. answeres, Epist. 135. ad cler. & pop. hipp. Truly God is euerywhere (sayth he) and is contayned or included in no place, who hath made all, and it behooueth him to be worshipped of true worshippers in spirit, and truth, who heareth in secret, also in secret iustifieth and crownet,

why myracles are done in one place and not in another.

The old Heretyckes moued this question.

Neuertheles as concerning these things which are visibly knowne to men, who can search his counsell, vvhwherefore in this places myracles are done, and in other places are not done? This doctrine of *S. Aug.* is easily proued by the testament.

It is answered  
why God  
wrought my-  
racles at the  
probatika and  
no other place

*John. 5.* When at the mouing of the fish-pool-Probatika in Ierusalem, at a certayne tyme, and no other water was moued. And this was done by the descending of an Angel at a certayne tyme, so that neyther before nor after the ordinary tyme, that water was of any vertue, for the curing of diseases, & infirmities eyther to the blinde, lame, or withered &c. But obseruing the instant tyme of the mouing of the water, the sicke and infirme persones obtayned the benefit of health. Euen so to our purpose: As *S. Aug. Epist. 137. ad cler. & pop. hipp.* sayes, taking his warrant out of the Apostles words, *1. cor. 12. v. 30.* All (sayth he) haue not the gift of healing, neyther all the gift of decerning of spirits; So neyther all Saincts in all places, haue alyke power, and vertue to work myracles, but as he will, who deuysed to euery one his proper gift. And therefore let vs who are incapable of the secrets of God, through our humane weakenes, confesse with the Apostle, and say, *Rom. 11. v. 33.* O the deepnes of the riches both of the wisdom, and knowledge of God, how vnsearchable are his iudgments, and his wayes past finding out.

Miracles are  
not wrought  
by the power  
of Satan ney-  
ther by iug-  
ling or force-  
rye, but the  
workes of the  
Diuel were  
dissolued by  
the myracles  
of his saincts.

Morouer the myracles done in the Roman-catholyck church cannot be wrought by the power of the Diuel, eyther by iugling, or witchcraft, or any kynde of Sorcery, because that euen these workes which was done by the magicians, and forceres were vndone and dissolued by the myracles of his Sainctes, at the sepulchres or at the reliques of his Sainctes, and lykewyse the Diuels are compelled to confesse many things at the places, and

and reliques of his Saincts, which they would not do if their power, & vertue, were not from God. Of such lycke myracles *S. Aug. lib. 22. de ciuitate dei cap. 8. & epist. 137. ad cler. & pop. hipp. & lib. 8. de ciuit. dei cap. 26. & libro de cura pro mortuis gerenda. cap. 17.* Rehearseth at length, so that it is out of a malignar spirit, and a synne against the holy Ghost, to attribute the myracles wrought by the Saincts of God, vnto the power of the Diuell.

## O B I E C T I O.

**I**N Belzebub, & in the power of the Diuels the Papists cast out Diuels, & worke myracles. Ergo their myracles are of the Diuell and not of God.

## A N S V V E R.

**T**H<sup>is</sup> proposition is false, for if (at the touching of the relyckes of Sainctes, or in visiting their Sepulturs, Chapells, or to goe pilgrimagic to their relycks, and places, or make prayers, and inuocations to them, or applications of the Sacraments in honour, and deuotion towards them) the myracles wrought and done in the Catholycke Church, are to be attributed and ascribed to the power and vertue of the Diuell. Of this proposition should followe two great absurdities.

First that the Diuell with all power and force, should honour Christ and his Sainctes, which (is most contrary) by the absurditie, for then, the Diuell should destroy himself, and his kingdome, in promoting the worshipec, and honour of God, and his Sainctes; vnto whome he will giue none, nor acknowledge any due, eyther to God, or his Sainctes.

## 72 THE PROTESTANTS

Sainctes.

Secondly that the name of Christ, & his Sainctes, should serue for the working, the workes of the Diuell, and the diuine power and vertue of God, should serue to the obsequie of the Diuell. Which assertion by the absurditie, is horrible blasphemy against the holy Ghost.

### O B I E C T I O.

**W**Hen those, and such lyck myracles fall out, they are not to be attributed, and ascribed to come of the Sainctes, or of their merites, or by their intercessions, or prayers; but because it is foriuned so.

### A N S W E R.

**I**T is an open blasphemy, eyther to speake, or thinke to straine the bodyes, and soules of men to the course of the planets, and to the hid influences of the heauens, so that *Leo* affirms *Epistol. ad Astoricensem*. VVho followeth these, there is no more place left for him in the Church of God, because (sayth he) who once haue giuen themselues vnto the constellations, and perswade themselues after their owne opinion, departe, and cut themselues from the bodye of Christ. Vnto this the counsell of *Braccar. cap. 1.* If any beliene, that the soules, and bodyes of men, are stricked, and gouerned, of the fatal signes, with the *Priscilianists*, let him be accursed.

Moreover myracles, and prodigious thinges, oft fall out, and are wrought, when the relyckes of the Sainctes are of the people reuerenced, and applyed, and when these Sainctes are inuocated by their earnest deuotion, and to beare witnes of their reuerence,

reuerence, and honour to Gods Saincts, they receaue the holy Sacraments, euen then especially myracles are done rather then any other tyme, therefore, scing at the deuotion of the people, & the application of the relykes of the Sainctes, myracles are done, they cannot be attributed to come of fortune, or influēces of the planets, but of God, the author of all goodnes, and the gouernour of this world, for if the fishe-poolle Probatica in Ierusalem, had vertue giuen to it, to cure diseases at a certayne season of the year by the descending of an Angell, mouing the water; which vertue, and working of myracles in the Probatica of Ierusalē, cannot be attributed to the influences of the planets, neyther to fortune, but to God, and mediately to the ministry of the Angell: euen so myracles done by the relyques of his Sainctes, or at their Sepulchres, or Alters, cannot be attributed to fortune, or any fatall starre, but to God, and by the mediat ministry & intercession of his Sainctes, by whose ministry God is honoured.

## Q V Æ S T I O VII.

The Pope is taken of the reformed for  
Antichrist.

**W** Herefore doe the simple, and ignorant Papists obey the Pope in matters of religion, seing he is but a man, and a true Antichrist? Luther. als. art. 27. Smalchald. de pot. papæ. Caluin. in 2 Thes. cap. 2. Illir. de primat papæ.

K

ANSWER.

## ANSWER.

The Protestants ministers are subject in matters of faith to lay-men.

The ministers made Queen Elysa-  
beth head of  
the Church,  
& swore obe-  
dience in mat-  
ters of faith,  
contrary to  
their owne  
conscience.  
The scripture  
forbyds we-  
men in church  
matters.  
The hereticks  
wrytes against  
the lawfull  
temporall go-  
uernement of  
women.

Vpon this proposition, I demaunde, and aske, wherefore doe your mynisters, of your Churches, in spirituall things, in vwhatsoever Kingdome, or Comonwealth they are in, obey men, and that lay-men of no ecclesiasticall function, neyther of ecclesiasticall authority? Is not this euident and known to all Europe, how the Caluinistes of England, gaue their homage & sure obedience in matters of faith, vnto Queene Elizabeth, and instituted hir head of their reformed Synagogue: lykwyse by hir ordinances, and statutes (we know and vnderstand) that these mynisters were compelled, and bound to diuerse ecclesiasticall ceremonies, repugnant to their iudgments, and yet of necessity must rest contented, and also must subiect themselues obedient to her statutes? What absurditie: what basenes: what indignity: and what madnes of mynd, to giue to a woman the primacy of the Church, whom the Apostle 1. Timothy, cap. 2. v. n. 12. commaundes to *learn with silence with all subiection, who is neyther permitted to teach, neyther to rule ouer a man?* How much more preposterous to rule the charge of the Church? For if Buchanan and Knox, writ books against the regiment of a woman, in which bookes they excluded his maiesties mother, (of happy memory) from the temporall gouernment, and as a thing most vnworthy, that a woman should haue any temporall gouernment ouer man. How much more indecent to rule ouer Preits in the Church of God? In the begynning of this heresie both in England, and Scotland, so long as the two most Catholyck

Catholyck Maryes Princesses liued, the Heretickes opposed, wrot against their gouernement in temporall things, vvhich was by the law of God, and nature lawfull for them. Notwithstanding when Queen Elizabeth obtained the crowne. then it was lawfull for her to rule, not only in temporall thinges, but also in ecclesiasticall causes, as head of the Church. Therefore it is farr lesse strange, neyther contrary to the tenor of reason, neyther to holy Scripture, to be subiect to a man, then to a woman, howbeit in lay-men, this preheminence was neuer giuen of our Lord, neyther was it euer permitted to them to haue the primacy of his Church. For if as the Protestants sayes, vvhay are the Papists so simple, and ignorant to obey a man, in matters of religion? May it not be answered with the lyke humanity, vvhatis his Maiesty, King of great Britany, a man or no? I hope they will not call him a Prophet, neyther Euangelist, neyther Patriarch, nor Angell: yea a man, and head of the Church, vnto whom all his good dutifull subjects, are cōpelled to swear him supream iudg, in all ecclesiasticall causes, as well as in temporall causes. Would to God that his Maiesties eyes were illuminated, and that God would giue his maiestie a vvyse hart, that deeply he might consider, how his maiesties good nature, vviidome, learning, and heavenly gyfies, with the counsell of perticular men, is abused, laying on his Maiesties shoulders such a heauy burden, which his Maiestie is not able to vndergee. For if the temporall gouernement, and office of a King be excellent, & notwithstanding, that office is so intricated with innumerable cares, and disquietnes of body, and mynd, by the account making to the lyuing God,

Hereticks doe allowe the gouernement of wemen for their purpose.

It is not against the law of God, or reason to obey a man.

Christ neuer committed the iurisdiction of his Church to lay men.

The King of Britanie is not a prophet, nor an apostle, nor an angel, but a man.

The office of a King is with great vexation. His maiesties good nature is euill abused, by priuat men for their own particular.

## 76 THE PROTESTANTS

with vvhom there is no acception of persones, who giues to euery man according to his workes, if in a Kingdome be great enormities & wrongs, which are to be corrected & amended by the authority of the Prince, yet notwithstanding this dignity is intricated ( for peace and quietnes in his country) with vexation of his body, disquietnes of mynd, heauines of soule, anxiety of spirit, with solicitude and care night and day, and with fear with in and debate without, which evidently declare the greatnes of the charge: what ( I pray thee gentle Reader ) is the charge of the Church of God, and the gouernment of the soules of men, in comparison of the common estate? Is it lesse in effect? do not murther, fyre, robbery, witchcraft, sodomy, buggery, theft &c. and these and such lyke vex, and molest the wysest Prince that euer was or shalbe, to redresse, and mend in halfe? Lykwyse vvhat enormities are in the Church of God? vvhat leudnesse, and wickednesse in the lyues of men? vvhat heresie in religion, what erroneous opinions, what profession of Mahematisme, what inclination to Paganisme, what Atheisme in conuersation? Is this charge easily performed? As for the prooffe of the temporall gouernment, I hope his Maiesty hath sufficient experience, vvhill his Maiesty reigned King in Scotland, vvhat daylie complaintes of wrongs, vvhat iniquity vv as done in the land, to no small grieve, and vexation of his Maiesties mynd, and body? And as for the prooffe since his Maiesty hath bene King of great Brittain, and head of the Church, & the Oath sworne to his Maiesty, to be supream iudge in all ecclesiasticall causes, vvhat Heresies in religion is false out in England, and Scotland,

what

No charge  
more charge-  
able then the  
charge of  
soules.

what sectes, what opinions betwixt the Protestants and Puritans, vvith vvhat disquietnes of mynd hath his Maiestie laboured to accord, and agree religion amongst them? what munificēcy, and giftes, had h s Maiesty bestowed on the mynisters, to accord them to h s Maiesties will. And priuies, and emulations remaines yet. If his Maiesty be head, why is he not obeyed? if obedience h w is there contouersie, and sectes? should not the members be obedient to the head, and all the members dispose their actions to the wit, and government of the head, that the head and the members may do one thing conformably? for wher the head hath his pure vident power, the mēbres should follow his will, and conforme their actions to h s iudgment. Therefore all the Sectaries, as the *Caluinistes, Brunistes, Puritanes, Protestantes*, should conforme themselves to the vnity of the head, & his iudgment. And yet notwithstanding, all these sectes allowe and condescende, his Maiesty to be head of the Church, and yet they themselves, wilbe disordered mēbers and beleue their owne erroneous opinions. (*in erecting Altare, against Altare, in making Schisme, and Heresy.*) But more lyckly, that they would make, and absurdly belieue his Maiesty to be some monster: for whilst they acknowledge his Maiesty head of the Church, vvhat is this confession els, but that they make his Maiesty head of ech heresie, and of all dogmaticall doctrine which is maintained, permitted, or professed in the land, and in his maiesties dominions? It importes no small charge vnto his Maiesties soule, and body, to presume and clame to him, the primacy of the Church, and her authority, which appertayn not to lay-men of whatloeuor quality

What paynes without benefit hath his maiesty vied to compose the erricks among themselves. A head ought to be obeyed.

All the sects in Britane allowe the king for head, and yet they will lyue in their owne opinion, whereby they would make the King a monster.

Presumption a great synne, & is not left unpunished.

Diuersē are  
the conditions  
of Kings, and  
Priests.

To be head of  
the Church  
the King can  
get no honour  
but rather  
dishonour.

That the Pope  
is Antichrist  
it agreeeth ne-  
ther with the  
law of God,  
nor morall  
reason.

they be of: for the history of *Achaz*, and others punished for their presumption, is doctrine sufficient to all men, of whatsoever condition, not to presume in the office of the Church, for Priest, and Kings, are of sundrie powers, and distinct preheminance, for Kings haue power of the body: & Priests are ouer the soule; Kings haue the sword, and Priests the Keyes: Kings are called nurses: but Priests are called parentes: Kings are to hear: and Priests are to teach: Kings at the voyce of the Church, are to be obedient, and not to commaund; but Priestes are Pastors of the Church, and the cheif members of it, to whom Kings should be obedient, as vnto Christ. As they are in dignity discrepant, so are they in offices, and lyckewyse are discrepant in charge, the one ouer the body, and the other ouer the soule, the one caryeth the temporall sword, and the other the spirituall; What glory can his Maiesty reape, by this spirituall gouernmēt in claming it? And what ignomy hereafter may blot his Maiesties fame, and eternallize his name, for an other presumptuous *Achaz*; which I pray God auert from his Maiesty, and that God of his diuine goodnes, vould grant him an vnderstanding hart, to execute the office of a King dutifully, and leaue vnto Priestes, what belongeth to Priests: so shall his Maiesty, eternallize his fame, & name, with the rest of his Maiesties Catholyck progenitores. As concerning that the Protestants say the Pope is Antichrist, their assertion standes neyther with the law of God, nor with naturall reason. For Antichrist doth properly signify an aduersary and an enemy to Christ. As *S. Aug.* sayes with all kynd of malice and hatred, and as *Lucifer* was the Capayne and first of all cursed rebelles, and for that was named

med Sathan, that is to say, an aduersary, euen so is Antichrist named, by this proper name, as an enemy to Christ, and as a chief caprayne of all rebellious and accursed Christians. For as God of his goodnes was not content to send his Prophets, & Priests, to teach, and guyde men to lyfe eternall, but at least sent his owne sonne, in mans-flesh, thereby to work more effectually our saluation. Lykewylle on the other-

side Sathan shall procure what lyeth in him, that men shall not belieue in Christ, and at length shall possesse a certaine accursed man, by whom he may worke his wycked thoughtes, and deedes, against Christ. And this wycked man is so much

more dangerous, how much the more priuy, and closer he lyeth, being couered with mankynd, & with the name of a Christian. And for that ende, the Diuell shall giue his strength and power, most specially to that cursed man, and he is called by the Diuells name, as *S. Paul 2. Thess. cap. 2. The aduersary*, sayth he, and *S. Iohn 1. Ioh. cap. 2. Shewes whose aduersary he is, by naming Antichrist*, that is to say, that Antichrist who is sett most dyspytfully against Christ, who is most certainly fortold to come, and therefore of all Christians, most carfully is to be eschewed and feared.

Now whereas there are three kyndes of Antichrists, and the first is the Diuell, who is only a spirit: next false teachers: thirdly a certayn man: who shall be possessed of the Diuell, vvhich shall openge Christ manifestly. And albeit euery Heretick and fals teacher be a certaine Antichrist, and an enemy to Christ, as *S. Iohn sayes, 1 Ioh. 2. there are many Antichristes*: (yet as there is one, aboue all other, so he sayes as it were pointing him, you haue heard, that Antichrist cometh.) You haue heard, sayth he, not only, that Antichrist cometh,

There are three kynds of Antichrists but one speciall aboue the rest.

Ech Heretick is a certayne Antichrist.

## 80 THE PROTESTANTS

Why Anti-  
christ is per-  
mitted to  
come.

The Jewes are  
made inexcus-  
able.

All Hereticks  
hold opinion  
that the Pope  
is Antichrist,  
but falsely  
proued.

The clout-the  
churches: ille-  
bly vnderstan-  
deth best the  
revelation, &  
can apply it to  
the Pope for  
Antichrist  
precisely at  
four a clock.

cometh, but that the same most notable Antichrist cometh. The effects wherefore this singular Antichrist shall be suffered to come, are, First for tryall and reuealing of the inuincible truth which God hath giue to his elect.

Secondly, to shew how inexcusable the Jewes are, who pretending to belieue the old Prophets; and to looke for the Messias: yet hauing repelled Christ Iesu, who most evidently was descrybed of the law, and Prophets: shall in the ende imbrace Antichrist for their Messias, whom the Prophets haue willed them to be ware of, that as S. Paul 2 Thess: 2. sayth because they receaued not the lone of truth, that they might be saved, therefore God hath sent on them the working of error, that they may belieue lyes: to the end that all men may be iudged who haue not believed the truth, but haue consented to iniquitie.

But the question moued, and the affirmatiue defended is. that the Pope of Rome is this chief, and principall Antichrist, who was prophesied to appeare towards the ende of the world. In this extasy of mynd, and lunatick frenesie, are all Hereticks that auouch the same in their sermons, and printe in bookes, and sett abroad to the world, to draw all men vnto their opinion, their comon doctrine about this effect, is brought out of the reuelation, so that the mysticall book and prophesie of God, (in which as S. Hier. sayes, how many wordes so many Sacramentes) (is become so comon, and facill to vnderstand, that the howling-sighing-jopping-puritanes & sisters of ech city in Scotland, can apply every word of this booke to the Pope of Rome for Antichrist, as drunk brut-beasts without reason and vnderstanding, not knowing what they speake, with their preacher passing the boundes of all modesty, and shamsfastnes; to speake against aniborny.) For if God

So generally commaunded and sayd to the hard  
 harted Iewes speaking of their gouernours & ru-  
 lers, with the whole multitude saying, *Zac. cap. 2.* God com-  
*He that toucheb you, toucheb the aple of myne eye:* and speack reue-  
 moreouer speaking more particularly concerning nently, and  
 his Prophets, and Priests, sayes in the *Psal. 104.* touch not men  
*Touch not myne anoynted. Lyckewyse Luc. 22.* of authority.  
*He that bea- The Apostles*  
*reth you, bea- reth me, and he that dyspyseth you, dyspyseth* are beloued of  
*me.* If therefore his Apostles were nearer him, Christ for  
 then any other men, and aboad with him in his their cōstācy,  
 temptations, and for that cause, were beloued of but chiefly Pe-  
 him. Yea if amongst the rest Simon Peter loued ter whō loued  
 him best, as it is sayd. *loh. 21.* out of doubt also, of Christ aboue  
 him he was beloued aboue the rest, who of him- the rest, is  
 selfe in singular loue, is ordayned Pastor of his also of Christ  
 flock. Moreouer if Christ prouyded by singular beloued.  
 prouidence, that Sainct Peter should glorifie him S. Peter by  
 by suffering death at Rome. vnto this day S. Gods proui-  
 Peters Chayr, and the succession of Priestes, with dence glorify-  
 great reuerēce, hath byn acknowledged at Rome. eth Christ by  
 his death.  
 Moreover if the whole Fathers, from the primi S. Peters chayr  
 tyue age, haue euer so esteemed of the succession is holden in  
 of S. Peter, that without the vnity of that Chayr, they great reuerēce  
 account no saluation, and in it they haue reckened to this day.  
 the true Catholycke fayth, as witnesse these fol-  
 lowing, *Iren. lib. 3. cap. 3. Cypr. lib. 1. epist. 3. Hippolyt. de* No saluation  
*Antichrist. Tripart. hist. lib. 4. cap. 15. Atha. in psal. 106. &* without vnity  
*psalm. 138. Arnob. in psalm. 106. & 138. opt. melet. lib. 2.* of this chayr.  
*de Schism. S. Hier. ad dam. Ambros in 1. tim. cap. 3. Aug.*  
*in psal. cont. don & epist. 162.* Now if God hath pro-  
 spered that succession against the enuy, and hatred The successiō  
 of all Heretycks, to the comfort of all Catholyckes of Peter chayr  
 in all ages to come, and past, if out of this Catho- stands firme  
 lyck succession, the fayth of Christ hath byn dila- against all en-  
 ted, and spred abroad in diuers countries, work- uoy of Here-  
 tycks.

## 81 THE PROTESTANTS

Heretycks lyk  
brut-beastes  
knowe not  
what they  
challenge.

Heretycks are  
mad headed  
to call the  
Pope Anti-  
christ.

Is it not Anti-  
christ that  
hath set Rome  
in so great  
honour to be  
the see of  
Christ and his  
chief disciple  
Peter.

The Heretycks  
accuse Christ  
to be the fer-  
ter vp of Anti-  
christ.

ing thereby the gracious, and miraculous works of Christ, for confirmation of the same. And now in the end of the world new vpstarts lyke brute-beasts are not ashamed to charge the welbeloued see of God, and the successors of his blessed Apostel, not only with error and Heresy, nor with the begetting, hatching, nourishing, and fostering of Antichrist: but to be really in effect very Antichrist himself. What raging madnes is in these mens heades: what intēd they els, then to burden Christ himself, with the bringing forth, and commending Antichrist vnto the world? What blasphemie vomite these men, who cannot only be contented, to charge the Roman see, with abuses, errors, and Heresy, neyther vouchsafe to esteeme the Pope a frend, or a member of Antichrist, but really the very Antichrist, and chief captayne of all Gods enemies, to sit in S. Peter Chayre.

This is the profound doctrine of these diuynes, and this is believed for verity of their ignorantes, was it not Christ, sayes *S. Amb. offic. lib. 5. who sen Rome in so great honour, as it hath alwayes euer had that honorable fame, to be called the seat of the Apostle of Christ?* Neyther was it Antichrist, but Iesus Christ who made his Apostles togeather to die there, and to haue a perpetuall succession of Byshops, in that city, without any infidelity, or proffessed heresie coming betwixt the lawfull successors, to this present day? Neyther vvas it Antichrist, but Christ who gaue the crowne of martyr-dome to thirty two Popes of Rome. Moreouer did Christ prepare the way for Antichrist by the chief of his Apostles? Could God make no man foreruner of that cursed-man, but the sone of God, and the redeemer of the world? O blasphemous tongues, o wy-  
cked

eked thoughts, vnto this day how many generall counsellors haue ben: how many faithfull Princes and Kings: what nations & people vnto this tyme haue honored Rome, and the Pastor sitting in it, as honor doneto Christ in his Vicare: and now really is called and belieued to be Antichrist? Haue all good Christians Kings and People committed fornication with Antichrist? Had Christ no man els vpon whome he might haue permitted Antichrist to be builded, then vpon his chief Apostle; vpon whome he hath builded his Church? Hath he promised that the gates of Hell shall not preuaile against this foundation, & contrarywise Hell gates hath so preuailed that Antichrist himselfe doth sit in the seat, and foundation of the Apostle? Did Christ so much labour to preferre S. Peter, that in the end, Antichrist might haue a more honorable seat prepared for him by the labors of the Apostle, for his abominable interpreses? are they worthy to be called Christians, who fear not to say, and teach, such blasphemous doctrine, and detestable speeches. What ignorance, and vnlearned iudgment are these men of? what hath bewitched, and enchanted their spirits: How giddy and lunaticke are their heads, that they should nominate the successor of the blessed Apostle Peter Antichrist, who is a peculiar certayn man according to the iudgment of all writers? as witnesse, *1. sa. n. dan. 8. 9. n. Mat. 24. loh. 3. & 2. epist. cap. 2. 2. Thes. 2. Apoc. 13.* Who is farr opposit to the Pope of Rome, for the Popes are not any certayn man, but their succession is the continuance of a certayne office, in which many men haue succeeded one after another: therefore the Popes are not, neyther can be called Antichrist. For as the name of

The Heretike sayes all nations haue committed spirituall whoredome, in honoring S. Peters see in Rome.

The Heretike would say that Hell gates haue preuailed against his Church.

In vaine is Christs promise to S. Peter.

Hereticks haue a bewitched and an enchanted spirit.

The Popes are not oncertain man but a continuall succession.

## 84 THE PROTESTANTS

The name of Christ was comon to many in the old law, and yet one Christ came, so is the name of Antichrist comon to many and yet one must come.

The difference between Christ and Antichrist.

Antichrist is not a Diuel or spirit, but a reall man in whom the Diuel shall corporally inhabit.

Christ was giuen in old tymes, to many Prophets, Priests, and Kings (who were anoynted as a figure of the truth, vvhich was to be fullfyll'd) did not hinder and lett, but that there should come a certaine singular persone, vvho should be the Sauour of man-kynd in that name. In lyke manner euen so the name of Antichrist, being giuen to many wicked aduersaries of Christ, and namely to all Heretickes, doth not hinder, but rather helpeth to proue, that some one singular man shall come at length, vvho shall surpasse all other men in setting himself against Christ, and this Christ verifisyeth saying to the Iewes, *Ioh. 5. I haue come in the name of my Father, and ye receaue me not: if another come in his owne name, him ye will receaue.* The which words the Doctors of the Church confesse to be spoken prophetically of Antichrist, and makes the comparison betwixt them, saying, as Christ was a certayn man, so shall Antichrist be a certaine man, the difference is, that Christ is from God; and Antichrist from the Diuell, Christ doth saue, and the other destroyeth: Christ doth vnite his people with concorde, and peace, & the other doth deuyde, and scatter. Yet in this they agree, that each of them is a singular man, and as Christ is the man of righteousness, so is Sathan the man of synne. *1. Theß. 2. VVho shalbe made knowne to all men that he shalbe wholly addicted to synne.* And therefore seeing that Antichrist shalbe a singular man, and not many men, neyther the Popes kingdome: whom *S. Hier. in cap. 7. dan. & n. Let vs thinke him to be,* sayth he, *not the Diuell or a spirit, but a man of the propagation of man-kynd, in whom the Diuell shall corporally dwell.* Lyke wyse *S. Amb: of in epist. 2 Theß. cap. 2. sayes,* that as the sone of God tooke flesh, so Sathanshall appeare in

man. And S. Aug. de ciuitate dei lib. 20. cap. 19. Confessing many Antichrists, with S. Iohn called one of them, the very head and the last Antichrist: for the wordes of the Apostle 2. Thes. 2. (Prince) and (last) agree to one only persone, and not to a whole succession of men, in one state of lyfe. To this S. Chry. in 2. Thes. 2. That Antichrist shalbe a certayn man, hauing in him the power of the Diuell. In lyke māner Theod. in 2. Thes. cap. 2. That as the Sonne of God tooke flesh to procure our saluation: So shall the Diuell choose him a man, by whome he may worke mischeif and all iniquity, to these sub-  
 scribes S. Greg. in 106. lib. 14. cap. 11. That in the last dayes, the Diuell shall enter in that vessel of perdition which shalbe called Antichrist. All these famous witnesses declare sufficiently, that it is not the order, and estate of the Byshops of Rome that are Antichrist, but a certayn man shalbe properly Antichrist, who shall sett himself againtt Christ, more singularly, then euer any Heretyck as yet hath done hitherto. For he shall withstād Christ so much, that none is able to withstand him more, for he shall not withstand a peice of the faith, but the whole faith, and shall deny Christ, to be God, and man, or to be mediator. And as Hier. quest. 11. ad Algas. sayes: He shall exalt himselfe aboue all, that is called God, that he may tread vnder foote, the Gods of all nations, and all true, and approved Religion. And where as the Apostles, sayes, 2. Thes. 2. That God shall send them not only the worker of error: but the very fountaine of errour. For as S. Ambros. in Luc. c. 21. sayes, that he shall dispute out of the Scriptures that he is Christ, and he shall teach, that he himselfe is God; also he shall leade not only men, to Idolatrye, but also shall perswade and compell all men to follow and obey him, he shall also commaund himselfe to be worshipped, and adored, and his image to be placed in the temple of God, not only in Ierusalem, but in all other Churches also. For Antichrist knowing, sayes, the

Antichrist is not the order of Byshops, or an estate, but a man possessed of the Diuell.

He shall abolish all true Religion. He shall perswade and compell man to Idolatry and to worship himselfe and his image in all Churches.

Antichrist shall vsurpe the name of Christ because he knoweth Christ shall come and beat him downe. He shall call himself God. The Pope can not be Antichrist, because he belieues the articles of his creed: which Antichrist shall abolish.

The difference betwixt the Pope and Antichrist, and by what notes they may be knowne.

Antichrist shall be receaued of the Iewes for the Messias.

the Apostle, 2. Thess. 2. *That our Lord shall come, to beat him downe, in the meane tyme, will vsurpe his name, vnto himselfe, to that ende, that his kingdome may seeme true, he will leade with him, such as may perish together with him, that he may sit in the house of our Lord, in the seat of Christ, & affirme himself very God. And therefore seing Antichrist is noted properly to be a singular man, and as yet not come: whose power, & lyf, is against Christ, that consequently the Popes of Rome cannot be this Antichrist; who long since are come, for the difference which is betwixt them, may decerne, which of them is with, or against God, for this sayd Antichrist shall oppose against Christ, and abolish the faith of Christ. And contrarywise the Pope forbideh no man to belieue in Christ, neyther denyeth any part of holy Scripture. Antichrist will do openly against the faith of Christ, and shall call himself God: but the Pope did neuer against the faith of Christ, neyther priuately nor publicly, nor neuer did call himself God. Antichrist will not only be called God of other men, but will extoll himself aboue God: that is, he will extoll himself aboue the blessed Trinity: But this extolling no Pope euer did think, of much lesse professe it, but professe and confesse themselves to be seruants of them, who serue God: and therefore the Pope is not Antichrist. Antichrist shalbe receaued specially of the Iewes. S. Hier. ad Algaf. Chrys. Hom 4. in Iohn. But the Iewes haue not receaued the Pope at any time, and if they receaued not Christ, far lesse the Pope, but shall receaue Antichrist, as Christ fortold Ioh. 5. Which place all the Fathers expound of Antichrist, as Ambros. in 2. Thess. 2. Cyril. lib. 3. in Iohn cap. 6. Theod. in 2. Thess. 2.*

Antichrist

Antichrist shall come circumcised, and of the Antichrist  
circumcision, that the Iewes may haue some con- shal come cir-  
fidence in belieuing him as S. Hier. sayes sup. He shall cumcised of  
do all those things, not by his owne power, but by the permis- the circumci-  
sion of God, for the Iewes sake. And Theod. vi sup. sayes, sion.  
that the Iewes do looke for him, and when he cometh they will  
believe in him: But to this day the Pope is not of the  
circumcision, neyther circumcised, neyther is he  
expected of the Iewes, neyther of them is belie-  
ued: ergo neyther is he Antichrist.

Moreouer Daniell cap. 7. After the description of the Daniels pro-  
four Emperres, it is said, that the fourth beast (which is the phetic of An-  
Roman Emperre) had ten hornes; and I considered the hornes, tichrist.  
and behold an other littel horne, sprang out of the middest of  
them, and three of the first hornes were pulled vp, before his  
face, and behold the eys, as it were of a man were in his horne,  
and a mouth speaking great things. In which place S.  
Hier. in Dan. cap. 7. Let vs say, sayes he, That all the  
Ecclesiasticall wyrters haue left by tradition, that in the con-  
summation of the world, when the Emperre of the Romans must  
be destroyed, there shalbe ten Kings, who will deuide the  
Roman Emperre amongst themselves: and there shall arise the  
eleuenth being a very little King, who shall overcome three  
of these ten Kings, that is to say, the Kings of Egypt, Africk,  
and Ethiopia, this writnes: Hippol. Hom. de Antichrist, and  
Theod. 2. Theß. 2. But the Pope hath not conquered  
to him the Kingdomes of Egypt: Africk: & Ethiop.  
ergo he is not Antichrist.

Moreouer before the comming of Antichrist, Before the  
the Euangely is to be preached through the whole comming of  
world, as Christ hath sayd, Matt. 24. v. 14. This euan- Antichrist, the  
gely of the Kingdome, halbe preached in the whole world, for a Euangelly  
testimony to all nations; then shall come the consummation: must be prea-  
But this liberty of the Euangely is not fulfilled as ched through  
yet, as a certaine signe, of the comming of Anti- the world.  
christ,

## 88 THE PROTESTANTS

christ, when he shall appeare, & seing Antichrist is not as yet come, as of this signe may be gathered. Ergo the Pope is not Antichrist.

Before Antichrist come, Henoch and Elias must come, & when they come they will withstand him in their preachings.

Moreouer the preaching of Henoch and Elias is not yet fulfilled, who by their preachings, shall oppose themselues against Antichrist, for confirming of the faithfull, in the Catholik, and Apostolicall Faith. as witnes S. Ioh. Apoc. 11. I shall giue my two witnesses, and they shall prophesie, a thousand two hundred and sixtie dayes clothed in sackcloth: as witnesseth this place, in their commentaries. Primas. Bed Richard. Arer. in Apoc. Damasc. lib. 4. cap. 18. Greg. lib. 4. cap. 11. D. Aug. in Gen. ad lit. lib. 9. cap. 6. But Elias and Enoch shall not come, but in the tyme of Antichrist: and as yet Antichrist is not comed. Ergo the Pope is not Antichrist. Hippol. serm. de Antich. & Aug. de ciuit. lib. 20. cap. 19. Chry. in 2. Thes. cap. 2.

Antichrist shall be borne of the trybe of Dan.

Moreouer Antichrist shall be borne of the trybe of Dan: as witnes Iren. lib. 5. aduers. Hares. Hippol. serm. de Antichrist. Theod. in 2. Thes. 2. Greg. Moral. lib. 14. in 106. cap. 11. But the Popes are not borne neyther deriued from such a trybe, ergo not Antichrist.

Moreouer Antichrist cometh a litte before the end of the world, as the forsayd Authors make mention: but if the Pope were Antichrist, the world should haue byn finished long since, ergo the Pope is not Antichrist.

The tyme of Antichrist shall be three yeares and an half, & he shall reigne in Ierusalem, and sit in the temple of God.

Moreouer Antichrist shall only preuaile in his Kingdome, but three yeares and an half, and in this time the Sainct's shall be deliuered into his hād, who shall deale with them after his pleasure, as Dan. cap. 7. & 12. & apoc. 17. but when he hath reigned the forsayd tyme, and hath spoyled all things in this world, and shall sit in the temple of Ierusalem, whose vpryng shall be by the working of Sathan,

Sathan, with all deceit of iniquity, extolling himselfe aboue God. And taking away the daily sacrifice: *Dan. 11.* and the signe of the Crosse in all places, as sayes, *Hippol. lib. de consummat. saculi.* And lykewyse shalbe the cause of the departure, from Christs faith, lawfull Pastor, and Roman Emperour, whose glorie shalbe in all synne, and therefore iustly is called the man of synne, and following all sensuallity and lust: as *Dan. 11.* But this the Pope doth not: ergo he is not Antichrist, neyther is his lyfe blemished with such bad qualities. Therefore what vnderstanding haue these men in the worde of God, that belieue it not concerning Antichrist: neyther the graue authorities of the Fathers: but rashly, and presumptuously doe iudge the heigh Priest of God, and vicare of Christ to be that obominable enemy of God: and Antichrist, to be his sonne, our Lord, and Sauour.

Antichrist  
shall abolish  
the daily Sa-  
crifice: the si-  
gne of the  
Crosse, and  
follow all  
sensualitye.

## Q V Æ S T I O VIII.

## Of the Primacy of S. Peter.

**W** Herefore doe the Papists worship the Pope, as Supreme head of the Church, and Byshop of all other Byshops, Successor (called) to S. Peter, and infalible Iudge, in all causes of faith, which titles and preheminance, doe all saour of Antichrist? *Luth. art. 25. apud Roffens. Cal. lib. 4. cap. 7. Centur. 1. part. lib. 2. cap. 10. Nilus de primatu.*

M

ANSYVER.

## ANSWER.

God prouyded  
in the Law a  
supream Head  
for deciding  
of controuer-  
sies, & doubts.

God is no lesse  
carefull for  
his Church,  
then he was  
for the Syna-  
gogue.

What the  
high Priest in  
the law was,  
the same is S  
Peter in the  
Ghospell.

It is of greater  
reason to haue  
an head now,  
then it was  
in the law.

A head is for  
holping of v  
nity in faith &  
religion.

All men be-  
lieue that the  
Pope is head  
of Christs  
Church.

**G**od did forsee that the people of Israel some-  
time might fall, and declýne from religion,  
eyther to the right hand, or to the left, therefore  
he prouided in the Synagogue a Pastor, to whom  
in matters of doubt they might haue recourse, that  
by his authority, all controuerſies ariſing, might  
be decyded, and defined. Moreover the Scripture  
addeth, *Deut. 17. v. 12. If any man will do presumptuously,*  
*and not obey the commaundement of the Priest, who in that*  
*tyme ministreth to the Lord thy God: by decree of the iudge,*  
*that man shall die the death.* Wherefore seing, with  
no lesse fauour the sonne of God, doth assist, and  
succour his owne Church, with the Priest hood,  
and authority, now in this age, then he did long  
since the Synagogue. For which he hath instituted  
and placed S. Peter Pastor, and hath ordayned that  
his successors shall rule in hir. Therefore now it  
comes to passe that greater necessity is at the pre-  
sent tyme, to haue a Pastor for the gouernement  
of his Church, then in S. Peter tyme. For at this  
tyme, there are many more Christians in the world,  
indued with farr lese holynes, and vertue thē they  
were long since. Moreover they are inuironed  
and compassed daylie with vpstart heresies, and  
nouelties, and for this cause greater necessity of  
a head by whom Gods flock may be preserved, &  
kept in one faith, and religion; and that all con-  
trouerſies, and dissention may be taken away. For  
confirmation of the veritie, all good Christians be-  
lieue, that the Byshop of Rome, sitting in S. Peter  
chayre is by lawfull ordination, and the appoint-  
ment of Christ, the chief Pastor of the whole mi-

litant

liant Church, whose voyce euery sheepe ought to harken to, as to the voyce of Christ, & his Apostle. For no man that hath his senses free, and is not led with the spirit of error. Will make any question of the Supremacy of S. Peter, and his Successors. Seing so many euident testimonies confirme the same thinge, as first Christ sayes to him: *John. 1. Thou art Simon the sonne of Iona, thou shalt be called Cephas: the which by interpretation, is Peter, that is, a stone, or a rock.* Here it is to be obserued, that Christ makes a promise, that Simon shalbe called Peter, for as a stone is the foundation of the house, so shall Peter be the foundation of his militant Church. Secondly in choosing his twelue Apostles, *Marc. 13. Luc. 6.* Simon is nominated first and is surnamed Peter.

Thirdly when the Godhead of Christ was revealed to him, and when he had confessed the same: Christ answered expounding his name, saying: *and I say vnto thee thou art Peter, and vpon this rock I will build my Church &c.* In which wordes the promise of Christ is fulfilled, and the reason of the promise is declared, concerning the new name. So that Peter himself is called here a rock, and that Christ promitteth to build his Church on him, for in promising to Simon that he should be called Peter, when as yet he had confessed him, was to that end, that he might confesse the more strongly, and firmly as a rock.

Next he named him Peter before he had confessed him: so that he was thus farr forward, in being the rock before his profession.

And thirdly, when as yet he had not confessed, Christ pronounces him not only a rock, or a man in steadfastnes, of the propertie of a rocke in his

No man makes question against him, that hath not the spirit of error.

For Simon Peter had the first place by Christs appointment.

For his name declares him to be a rock, and a ground stone of Christs Church.

Christ pronounces Peter blessed, and a rock to build his church on.

## 92 THE PROTESTANTS

faith, but also such a rock wherupon he would build his Church, for euery Apostle was a rock in generall, but S. Peter was this rocke in speciall, wherof Christ now speakes.

Fourthly, that the confession of Peter might remaine vnmoueable after Christ ascention. (For all wayes the Church needs a visible head, & rock) Christ prayed for Peters faith, and he was bid to strengthen his bretheren; After his conuersion of Christs denyall, last of all to shewe what kynd of strength Peter should giue to his Bretheren Christ willed him feede his lambes; as for conclusion of these aforesayd, the promise of the name of Peter was the first cause of Peters being this rock.

The Church hath need of a visible head, therefore Christ prayed for Peter that he might strengthen his bretheren. What the giuing of the name and promise of Christ erected.

The giuing of the name, was the performance of the promise.

The confession of Christs God-head, was the fruite of the gift, and of the promise.

The promise to haue the Church build on that rock, was the reward of the confession.

The prayer of Christ for Peters faith, was the warrand of perpetuity of his strong confession.

The prayer of Christ is a warrant of perpetuity of Peters primacy.

The power to feede Christ sheepe was to make Peter such a rock, as should stay vp his Church by teaching and ruling the faithfull, whose voyce we are bound to hear, as *Chry. in Iohn. hom. 18. Cyril. in Iob. l. 2. c. 12. Hill. de Trin. l. 6. Tertul. de presc. aduers. Haret. Hippol. de consum. mundi. Origen. hom. 5. in exod. Cyp l. 1. Epist. 3. & l. 4. Epist. 9. Hil. c. 16. in Matth. S. Amb. 68. S. Bas. in conc. de paxit. S. Hier. in 16. Matth. Epiph. in anchoratu. Theod. in cant. cant. Damasc. in Iosaphat & Barlaam. Theoph. in 22. Luc Euthym. in 26. Mat. Aug. retract. l. 1. c. 21. cont. Epist. Don. Prosp. de vocat. gen. lib. 2 c. 28. S. Greg. epist. l. 6. epist. 37. In fine we haue many reasons why S. Peter aboue all others was this*

this rock, to wit, the excellency of his faith, and the excellency of his glory: the vnity of the church built on him are alone: & the signifying of Christ to be the only euerlasting shepheard. And last for the eschwing of Schisme, and for receauing of ecclesiasticall power for the whole Church. So that the Apostle Peter, passeth farr the other Apostles in ecclesiasticall dignity, in so much that these his prerogatives may be easily gathered out of the Scripture it selfe, as first he is only named first of all the twelue *Matt. 10.*

Forasmuch as he had the promise to be called *Cephas*, that is to say, a rock, and this promise was made before the twelue were choosen, and was really named Peter at the tyme of his choise. *Ioh. 1.*

Forasmuch, that although both S. Iohn Baptiste had confessed Christs Godhead before: and *Nahum* had sayd, *Thow art the sone of God, thow art the King of Israel. Marc. 3. Ioh. 1.* Yet only Peters confession being made after, was most heighly esteemed and rewarded.

Forasmuch as he is called Peter, and Christ doth say to him *Matt. 16. Thow art Peter, & vpon this rock I will build my Church.*

Forasmuch as the keyes of the Kingdome of heauen are namely promised to Peter alone. *Matt. 16.*

And forasmuch, That the tribut of didragma was due for the first begotten of euery familie. *num. 3. Ioseph. de antiq. lib. 18. cap. 12.* Yet Christ payed both for himself, & for Peter also as being the vnderhead, and first begotten of his family the Church. *Chry. in Matt. Hom. 59.*

Forasmuch, as also Christ although an other boate was a hand, yet he taught the people out of Peters boate *Luc. 5.* to shewe that in Peters chayre

The excellency of Peters confession, and faith, is the cause that he is the rock.

In Peter is v-nity and an euerlasting Preisthood, the auoyding of Schisme, & an ecclesiasticall iurisdiction.

These are Peters prerogatives which declare him head of the Church, and are collected and conferred of the Scripture set in order as follows.

Peters prerogative of primacy.

The keyes of heauens are promised to him.

Christ compares Peter with himself in paying tribute.

Christ made choise of Peters but to preach in

## 94 THE PROTESTANTS

Christ prayeth  
for Peters  
faith.  
Peter entered  
first into the  
sepulture of  
Christ.  
Peter of the  
Angel is no-  
minated spe-  
cially.  
Peter walks  
on the sea as  
a prerogative  
to rule the  
world.  
Peter more  
then others  
loued Christ,  
and is com-  
maunded to  
feed his  
sheepe.  
Christ fortel-  
eth Peter that  
he shall suffer  
death on the  
crosse for  
Christs sake.  
Peter answer-  
ed for the  
rest of the  
Apostles.  
Peter giues  
sentence on  
Iudas to de-  
pose him.  
Peter after  
receipt of the  
holy Ghost  
taught the  
faith to the  
multitude.

his doctrine should alwaies be firmly professed.  
*Amb. in 5. cap. Luc.*

For so much as the Apostles, were sure to be  
sifted of Sathan. *Yet the faith of Peter allone is prayed for,*  
*that he being once conuerted, might strengthen his brethren.*  
Luc. 22. Leo serm. 2. de nat. Pet. & Paul.

For so much as when the tidings of Christs re-  
surrection was sent to his disciples, *Peter was first*  
*that entred into the sepulchre:* Luc. 24.

For asmuch, as he was not comprehended with  
the rest, but was seuerally named by himself, while  
the Angel sayd, *Tell his disciples and Peter:* Marc. 16.

For asmuch as the other Apostles sayd in the  
sea in a boat: yet *Peter alone walked in the sea without a*  
*boate, as a token that the whole world was (as a sea) and was*  
*to be subiect to his iurisdiction.* Iohn. 22. Bern. de con-  
siderat. lib. 2.

For asmuch, as some other Apostles standing  
by, *Peter alone is shewed to haue loued Christ more then they:*  
Ioh. 21. *And he alone is commaunded to feed Christs sheepe,*  
*and to rule his lambs.* Aug. ibid.

For asmuch, as it is sayd to Peter alone, *Thou*  
*shalt stretch forth thy handes, and follow thou me:* which  
way in following, was by suffering death on the  
Crosse, prophesied by Christ. Ioh. 21.

For asmuch, as Peter answered alwayes for  
the Apostles as being the mouth of them all Iohn. 6.  
Matth. 16.

For asmuch, as after Christs ascension: *Peter*  
*allone gaue sentence, vpon Iudas, and pronounced him depo-*  
*sed,* Act. 1. *And an other to be choosen in his place:* Act. 1.  
Chry. in act. Apost. hom. 3.

For asmuch, as when the Holy Ghost came  
downe: *Peter alone all the rest first of all taught the faith,*  
*and the multitude being conuerted, saye to Peter and to none*  
*other,*

other, what shall we do. &c, Act, 2,

Forasmuch, as Peter made answer for all, that they should repent, and be baptized. Act. 2.

Forasmuch, as Peter did the first miracle after the coming of the holy Ghost, and first healed the feet of the lame; because he being the head shewed mystically, that he established the feet of others. Act. 3. Amb. serm. 68.

For so much, as Peter confessed Christ first, not only before private men, but also at the seat of judgment: Act. 4.

Forasmuch, as Peter perceived the secrets of the hearts of men, some to do in simplicitie, and some in deceit. He therefore extended his power on Ananias and Saphira: striking them dead with one word. Act. 5. & Greg. lib. 1. Epist. 24.

Forasmuch, as all the Apostles did miracles, yet Peter was so famous about the rest, that his shadow wrought miracles. Act. 5.

Forasmuch, as Peter excommunicated and enjoined penance to Simon Magus the first Heretic Act. 8.

Forasmuch, as he was the first after Christs Ascension, who raised a dead person to life, called Tabitha Act. 9.

Forasmuch, as he had first by vision that the gentiles also were called to believe in Christ. Act. 10.

Forasmuch, as God choose that the gentills, should first of all hear the word of the Gospel by S. Peters mouth, and should believe. Act. 15.

Forasmuch, as when Peter was in prison, prayer was made in the Church for him without intermission. Act. 14.

Forasmuch, as when a sedition was among the disciples, in so much that Paul and Barnabas came to the Apostles at Jerusalem, to seek a solution from them, and chiefly from Peter, and could the controuersie in the counsell. Act. 15. & Theod. in Epist. ad Leontim.

Forasmuch, as Peter did not only first speake but al-

so. Peter exhorts the converted to penance and baptisme. Peter wrought the 1. miracle. Peter first publicly confessed Christ before the counsell. Peter knew the secrets of Ananias and Saphiras hearts. Peters shadow wrought miracles. Peter excommunicated & enjoined penance to Simon Magus.

Peter by vision is made to know of the conversion of the gentills.

For Peter, prayer is made by the church. Peter decides the question moved about the Law.

## 96 THE PROTESTANTS

so gaue a determinate sentence, that the gentils should not be burdened with the law. act. 15.

Forasmuch, as S. Paul came to Ierusalem to see Peter, Gal. 1. And that as S. Amb. sayes, in com. cap. ad Gal. 1. Because he was first and chiefest of the Apostles, to whome our Lord had committed the cure of his Church.

Forasmuch, as Peter was eyther alone, or first, or chiefest in the greatest affaires of the Church. Chry. in act. apost. Hom. 21.

Forasmuch, as he was send to possesse with his chayre Rome, the Mother Church of the Roman Empyre. Athan. ad Solis. Vit. Agent Aug. de sanct. serm. 27. Leo serm. 1. in nat. Pet. & Paul. VVho calleth Rome the Head: city of the world: & to conquer all superstition Herefie, and infidelity.

Forasmuch, as his chayre, and succession hath byn acknowledged of all the auncient Fa-bers, & hath flourished there to this present day, without interruption of that faith, which S. Peter professed and taught, as experience doth bear witness. Conc. Calced. act. 3. & Bern. epist. 190.

For as Christ excelleth the Angels, Heb. 1. because God neuer said to any of them as he said to Christ: euen so Christ neuer said to any of the Apostles, as he said to S. Peter. Thou shalt be called Peter: or vpon this rock I will build my Church: or to thee I will giue the keyes: or pay for me and thee: or I haue prayed for thee that thy faith fail not: feed my sheepe and rule my lambes. Matt. 16. Luc. 22. Iohn. 21.

To declare one Pastor and one chayre, wherein vnity might be kept of all men, leaue the other Apostles might echone chaleng a chaire to himself. Opr. miler. lib. 2. de Schism. donat. So that in Peter himself is this rock, and faith of his Church. And because the building of Christs Church varithe not after his Ghospell planted, but is alwayes lyk it self, therefore all Catholyckes belieue, that when S. Peter died, who was the head constitute by Christ, another

Peter by Gods  
prouidence is  
sent to Rome  
to possesse  
that see with  
his chayre.

The building  
of Christ  
Church va-  
rieth not but  
is neuer lyk it  
self.

another succeeded in his place by ordination of S. Peter, vpon whō Christs militate Church might be as stedfastly builded as it had ben once built on S. Peter. And seing the Byshop of Rome succeddes S. Peter, all Christians doe constantly affirme, that the Byshop of Rome is the rock, and head of his Church, who confesses euermore Christes true faith; Vpon which confession of the sea of Rome, as vpon a sure rock, Christs Church is built. *VVher-vpon Bern. lib. de consid. ad Eugen. pp. lib. 2.* Other Pastores haue flockes assigned to them, euery Pastor one flock: to thee all are committed, one flock to one shepheard: And not only of the sheep, but also of the Pastores: thou allone art the Pastor, dost thou aske how I proue it? by the word of our Lord. For to whom (I say not only) of the Byshops but also of the Apostles so absolutly & without distinction, are all the sheep committed: as it is said. If thou louest me Peter, feed my sheep? which sheep? whether the people of this, or of that city, or country, or certaine kingdome? he sayes my sheepe. Out of which worde, it is euident, that Christ did not appoint out some to a particular Pastor: but assigned all: nothing is accepted: wher nothing is distinguished. Thus he.

Therefore seing the pastorall office, and authority of S. Peter was ordinary, it behoueth that it must go for euer vnto his successors: and for as much as the Byshop of Rome is that ordinary Pastor, who succedeth in S. Peters chayre and is aboue the rest, according to Gods word: for when the Church was built on S. Peter and he was made cheif Pastor of the same, at what tyme he was in Palestina, and not in Rome, euen then he was accounted the high Byshop of the circumcision of the

All christians  
believe the  
Pope to be the  
head of the  
church and  
confessor of  
the true faith  
and conse-  
quently the  
rock of the  
church.

All ordinary  
offices goe  
by succession.

## 98 THE PROTESTANTS

the faithfull Iewes : yet notwithstanding forasmuch as the same Peter, at the length settled himself at Rome by Gods appointment, and left a successor there, as the holy Fathers affirme, as *Iren. lib. 3. cap. 3. Tertul. de presc.* And seeing he was the rock promised by Christ, vpon whom he should build his Church, and also the pastor, who as he hath loued Christ more then any other; So he had the authoriety to feed Christ flock more then any other Bishop, and seeing that power of S. Peter was ordinary, it must continue in the Church of God permanent: and also it must continue in one chiefe shepheard only, which is the bishop of Rome, who ordinarily succedees in the said authoriety of S. Peter: therefore the said supremacy of the bishop of Rome is auouched, and taught by Gods owne word. *Et Cyp. ad iuban. & de simplici. prol.* sayes: Christ gaue that authoriety, that there should be no schisme, and that he might make vniety manifest, that the originall of the same vniety may haue his beginning of one. And therefore *Iren lib. 3. aduers. Hæret. cap. 3.* Speaking of the successions of Bishops, in those Churches which the Apostles had first intituled, called the church of Rome, the greatest Church, and most auncient and knowne to all men, being planted & settled by two most glorious Apostles Peter and Paul, and ech Church that is about this, must come agree and concurr with her, for her mighty principality and gouernement. Hereupon. *S. Cyp. lib. epist. 3.* confesseth the authoriety of S. Peter to be at Rome, for whereas certain factious persons Hereticks sayled from Cathage to Rome, intending to complaine of him, and the other Bishops of Africk, sayd to Pope Cornelius, they dare cary letters from Schismaticall and prophane

Authority is  
in the Church  
that there  
should be no  
schisme and  
breach in v-  
niety.

2 All Churches  
concurs with  
the Church  
of Rome as  
mother  
Church  
Hereticks  
haue appealed  
from the af-  
frican coun-  
sels to the sea  
of Rome.

phane men, to the chayr of Peter, and principall Church, whence the priestly vnity began; neyther do they consider them to be Romans, whose faith is prayesed by the Apostles owne mouth, to whom infidelity can haue no accessse. This he. For this Seat Emperours, and Kings, honoured and reuerenced. *Ruff. lib. 10. Eccl. Hist. cap. 2.* Lykewyse Byshops, and Prelates, haue made their appellatiōs, to Rome. as *Cyp. cont. epist. Steph. ppa. Hist. tripart. lib. 4. cap. 15. Arnob. in ps. 106. Opt. mel. cont. parm. Donat. lib. 2. Hier. Epist. ad Dam. Pāpa.* By her authority, Generall Councils haue been indicted, and appointed.

To the sea of Rome infidelity can haue no accessse.

Schismaticks, and Hereticks by the same authority or accursed and condemned.

By the authority of the Roman see Hereticks & Schismaticks are accused.

In this succession and authority noe Heretick Byshop euer was found, as witnes, *S. Aug. epist. 165.* And therefore as *S. Aug.* layes to the *Donatists* in *ps. cont. par. donat.* Come yee bretheren if yee wil be grafed in the vyne: it grieues vs when we see youly thus cut of. Number ye the Byshops euen from the very seat of S. Peter, and consider who succeeded, who in that order: that himself is the rock which the proud gates of hell do not ouercome. What greater testimony can be said for the primacy of the Byshop of Rome, and successor of S. Peter, whom all good Christians ought to honour and reuerence, as the high priest of God, and gouernour of his Church.

No Heretick Byshop euer found in the sea of Rome.

## OBJECTION.

**T**He Protestants affirme that Peter himself, is not called this rock, but eyther Christ alone, or the faith which

No

Peter

Peter confessed is called this rock. So that the wordes of the text are thus meant. Vpon this faith, and confession of thyne, which thou hast testified of me, vpon this rock which I am: or on this stronge faith, which is confessed of me, I will build my Church. And wherefoeuer this faith is, there is the rock, vpon which Christ buildeth his Church.

## A N S W E R.

**A**lbeit the faith & cōfession of Christs-goodhead, be indeed a most stronge rock, wherevpon the Church is builded, yet that is not all, which Christ meanes at this present. For these wordes thou art Peter, haue a respect vnto three diuerse tymes. First to the tyme past, because they are spoken to him, who was promised, to be called Peter. And secondly, to the present tyme, because they are spoken to him, who now confessed Christs-goodhead. And thirdly, to the tyme to come, because they are spoken to him, to whom Christ sayes, he wil giue the keyes of Heauen, and vpon whom, he will hereafter build his Church, which thing he performed, when he sayd to him, *Peter louest thou me? &c. lo. 21.*

For the proposition is qualified with the person, to whome it is spoken, and with the diuersity of three tymes.

To conclude, the Protestants deny Peter himself, who make the confession to be this rock, and deuylde the confession from the promise going immediately before, which wrought the effect; which ensued after, for somuch it is affirmed true, but in respect of that which is denyed, it is a maine falshood: for Christs wordes doe teach that this rock, wherupon Christs Church  
is.

is built is S. Peter, in respect of the promise past, present confession, and the authority of feeding of Christs sheepe. 10 26.

O B I E C T I O.

**P**ETER alone was not made the shepheard of Christ flock, aboue all others: but that in him Christ spake to all the Apostles. ergo.

A N S W E R.

**P**eter alone is spoken to, and commanded to feede Christs sheepe in the presenee of al the other Apostles, & to none of thē, Christ speaketh any thing therof, at this tyme: Ergo Peter alone is preferred.

O B I E C T I O N.

**A**L Hereticks cry out, that all the Apostles were equall, and the rest were the same thing, which Peter was, which thing (say they) S. Cyp de vnit. Ecclæs. doth witness, and likewise the very practise of the Apostles, in so much, that Paul withstood, and reprov'd, Peter, who was not one of the twelve. Ergo.

A N S W E R.

**S**AINT Peter was not only an Apostle, (in which officeduringe their lyues, all the Apostles were his equalles) but also both chiefe Apostle, and also ordinary shepheard, and high Byshop, wherein they all were inferiors to him, as

102 THE PROTESTANTS  
the members, and body to the head Ergo.

### O B I E C T I O N.

**T**He old Catholik Fathers haue written and pronounced,  
that no mortall man, as Peter was, but Christ himself  
the sene God, can be this head. Ergo.

### A N S V V E R.

**I**T is manifest false, for all the ancient Farheres  
agree, and affirme, that Peter receaued the buil-  
ding of the Church on him: as *Bas aduers. euuom.*  
*lib. 2. Hilar. lib. 6. de Trinit. S. Cyp. ad Iubatan. S. Aug.*  
*de past. S. Hier. lib. 1. de Iouin. & lib. 2. aduers. Iouiman.*  
*Leo in assumpt. serm. 3. Aug. Epist. 165. & in Tract. 10. 124.*

### O B I E C T I O N.

**S**AINCT Aug. de verbis Domini, sayes, Christ was  
the rock, vpon which foundation, Peter himself is as  
so built. Ergo.

### A N S V V E R.

**W**Ho doth not know, that one rock might be  
built on another, the lesse on the greater?  
is not the house of God; built of many stones?  
Christ is the chief Rock, and the corner-stone,  
vpon him lyeth S. Peter, a Rock, in comparisn  
of Christ, very small; in comparisn of vs, very  
great. Vpon S Peter the rest of the Church, which  
liued vnder him, was built; who is also a Rock,  
since euery man in his degree is a liuely stone, con-  
curring to the building vp of the whole Church,  
which

which are ioyned togeather, and fastned by faith and charity, make also a Rock of themselves; beside that, they are built vpon the foundation of the Prophets, and Apostles: 1 Pet 2 1. Cor. 10 Ephes 2. Neyther doth one of these verities contradict or disproue the other. Ergo &c.

## O B I E C T I O N.

**V**W H E N the Apostles who were in Ierusalem, had heard that Samaria had receaued the word of God: They sent to them Peter, and Iohn, A& 8. But no man is sent, but by a higher power. Therefore Peter was not head of the Apostles.

## A N S V V E R.

**T**He holy Ghost. is sayd to be sent of the Father, and of the Sone, & is not yet the holy-Ghost of equal honour and dignity with them? Is it therfore because he is sent, that he is inferiour? But we vnderstand that he is inferior, that is sent by commandement: Otherwyse equals and superiors are sayd to be sent, from thē, at whose request & counsell they go, chiefly, if those from whom they come, be of great authority, with those to whom they are sent. And such was the college of the Apostles in Samaria. For indeed it was much to moue them, that the Prince of the Apostles, with the beloued disciple of Christ, by iudgemēt, and decree of all the Apostles, came to their conuersion.

O B

## OBJECTION.

**I**T is sayd, that Peter did suffer an beaue reprehension of the Apostle Paul Gal. 2. to wit, that to his face he withstood him: but this was not decent in a subiect, or inferior. Therefore the Apostle did not acknowledge Peter Superior, but a lyk in all things, and equall in degrees of dignitie.

## ANSWER.

**S**AINT Paul might do it iustly, because they were bretheren in the office of Apostleship, & also for that he had the same holy Ghost with Peter. Yet it is to be obserued, that no doctrine of S. Peters, was then reprov'd as false, but only his behaviour in an outward act, as *Tertul. lib. de pres. Heret. witnesseth*. For all the fault was in his conuersation, and not in doctrine, for he conuersing with the Gentils, without respect of the keeping of the law, (for he believed the law to binde no man,) yet at the comming of certaine Jewes, he abstained from the Gentils, thinking thereby he should do more good to the Jewes, to abstaine from some meates, so that Paul reprehended his dissembling, in that the Gentils also were compelled to plaie the Jewes, as *S. Aug. Epist. 19. ad Hier.* notes vpon this place. Yet no lesse S. Paul in this fault, is also culpable, in tollerating the obseruance of the law, in that he circumcised Timothie, against the doctrine of the Gospell. *Act. 16.* Now in that fashion of reprovse, S. Paul believed that the tyme was proper, that no man should winke at the ceremony of the law, and to dissemble longer, for

it was vnprofitable, for they belieued the tyme was come, to professe Christ plainly &c.

## O B I E C T I O N.

**C**hrist is the Head of the Church, as the Apostle sayes, Eph. 4. He hath constituted him head ouer all the Church: but if Peter be head, and consequently after him, the Pope of Rome, there shalbe two heades of one body, which is absurde. Ergo.

## A N S W E R.

**H**ow impertinently doth Luther inferre this argumēt against vs, to proue the body of the Church, to be a monster, with two heades? For we doe not say that Peter is a lyk equall head with Christ, but vnder Christ, that is to say, head-vicar substitute in the place of Christ, and so a second head after Christ, that is, an head of all others frō Christ: or of his misticall body, which of all men groweth in Christ, and so he is not the head of the full body, scing he is not the head of Christ, but Christ is simpliciter & absolute head of the whole Church, yea of Peter, who is a member of this whole body, notwithstanding more worthy then others. As a Vice-roy is truly head of that Kingdome, of which he beares charge, neuer theles the King is superior, and first head of all his Kingdomes: euen so Christ, and Peter who is called a rock, Matt. 16. and a foundation, 1 Cor. 3. vers. 11. but not first, for Christ is only the first stone, layed in the foundation of the Church: but Peter is the second foundation and rock, vpon whom the rest of the Church, is founded by Christ.

O

O B-

O B I E C T I O N.

**I**F the Pope succeed to Peter, Ergo he is an Apostle, which is false.

A N S W E R.

**T**He sequell is frivolous, for more things are requyred to the Apostleship, then to succeed to the Apostle, to wit, that immediately he be called of God; moreouer that he be taught of God his doctrine, and sent with authority, to effectuate the same: and lykewise to be indued with the gift of the holy Ghost, to write canonical Scriptures. Which things the Pope hath not, although in the meane tyme he doth obtaine the Apostolicall power, in the whole Church, in which he hath succeeded to S. Peter, from whence it is called the Apostles seat, because of the iurisdiction and authority, which the Apostls had, and was giuen immediately by Christ.

O B I E C T I O.

**T**HE Counsell may depose the Pope: therefore the Pope is not supream head of the Church, when the Counsell may depose him.

A N S W E R.

**T**He assumption is false absolutely: for a counsell with iudiciall authority, can not depose the Pope, because the first seat, is iudged of no man, the reason is, because the Pope hath receaued authority in the whole Church immediately from

from Christ, so that the Church can no way take away that authority. Put the case, that he should be a manifest Heretick, he should not be deposed of men, but of God, who will not retayne such a vicar, who de facto declares himself an heretick, & cuts himself of, so manifestly from his body, eyther by evidence of deed, or by declaration of a generall counsell.

QVÆSTIO IX.

Of the Roman Sea of S. Peter.

**W** Herefore doth the Roman-Papists boast so much of the succession of the Roman Bys:ops: seeing S. Peter was never at Rome. Welenus. Illyr. Magdeburg. Sebast. Franc &c.

A N S W E R.

**I**T is probable, that Peter was not only in Rome, and to haue made his residence in it, but to haue been crucified there. Howsoever the impudēcy of Heretickes, doth prate against the tradition of all antiquity. First it is proued out of his owne first epistle cap. 5. v. 13. saying; The Church collected in Babilon salutes you: that is to say, Rome, which he calles Babilon, because it was full of riches, persecution, superstition, and idolatrie, with all manner of sinnes reygning in it: as witnesseth *Eus. lib. 2. cap. 15.* Lykwite Papias the disciple of S. Iohn sayes, that Peter in his first epistle which he wrote from Rome, hath remembered Mark whom he calleth his sonne: in which figure he hath nominated Rome Babilon, when he

It is probable that Peter was in Rome by his owne epistles. Rome is called Babilon

# 108 THE PROTESTANTS

" he sayes, that Babylon salutes yow. Lykwise, *Hier.*  
 " *de Vir. illust. in Marc.* sayes, that Peter in his first E-  
 " pistle vnder the name of Babylon, figuratiuely si-  
 " gnifieth Rome. Moreouer to haue houlden and  
 kept the Episcopall Chayre at Rome, and there to  
 ouercame Si- haue ouercome, and been victor ouer Symon Ma-  
 mon Magus. gus. This S. Aug. declares lib. 2. cont. lit. petil. cap. 51,  
 S. Aug. defen- *VWhat hath the Chayr of the Roman Church done to thee, in*  
 deth the seat which Peter hath sitten and in which at this day Anastasius  
 of Rome. doth sit? Moreover speaking of Simon Magus, lib.  
 Simon Magus *de Har. ad quodamlib. Har. 1.* sayes, that he Heretick  
 superstitious gaue the images both of himself, and of the v. ho-  
 dealing in " rishe citie, to his disciples, to be worshiped, the  
 Rome. " which at Rome, he had set vp, by publick autho-  
 " rity, as the images of the heathen Gods; in the  
 " which city, the blessed Apostle Peter overthrow  
 him, by the true vertue of God omnipotent, thus he  
 His over- For all the Hyllories, and Holy writers with ge-  
 throw at rome nerall traditions in all ages haue testified, that S. Pe-  
 by the power ter came to Rome, as sayes Egesipp lib. 3. cap. 2. *Iren.*  
 of God. lib. 3. cap. 3. But and Euseb. the professors of Antiquities, saye,  
 in Chron. & Eccl. Hist. lib. 2. cap. 15 That in the second  
 " yeare of Claudius the Emperour, Peter the Apostle  
 when he had first founded the Church at Antioch,  
 Peter pre- he went to Rome, wher preaching the Euangely  
 ched at Rome twenty-fyue yeares, he remained Bythop of that  
 XXV. yeares. " same towne; And S. Hier. *de scrip. Eccl. in Pet.* sayes,  
 " that Peter after the Bythoprick of the Church of  
 " Antioch, and the preaching of the dispersed of  
 " them, who had believed of the circumcision, in  
 " Pontus Gallatia, Cappadocia, Asia, and Bithinia:  
 In the second yeare of the Emperour Claudius, he  
 He came to " went to Rome, to expunge Simon Magus, & there  
 Rome in the twenty-fyue yeares, kept the cathedral Priesthood  
 second yeare of Claudius.

into the last yeare of Nero. Now that Peter came to Rome ( was by prouidence of God ) that he might saue his flock from the raging fury of Simô Magus, the captayn of all Hereticks, as *Euseb. sayth, lib. 2. cap. 13. 14. 15.* who was worshipped for a God at Rome, whom by his prayers, he caused the Diuell who carried him in the ayre, ( who would imitat Christs ascention ) to let him fall ( who brake all his bones by that fall ) whereupon his death shortly insued after. But Nero ( who tooke delyke in his Sorcery ) being sore offended with S. Peter, for this cause, sought by all meanes his apprehension and distruction, as witnes *Egesipp. lib. 3. cap. 2.* At what tyme the Christians being very lothe to be deprived of so good a Pattor, with much intreating and many teares, prayed him to remoue a lide out of the way, at whole request (although vniwilling) he began to take his iourney out of the city, but when he came to the port, he sawe Christ coming towards him, who he worshipped, & sayd, Lord whether goest thou? who answered; I go to Rome to be crucifyed againe: Peter vnderstanding thereby, as *S. Ambros. epist. 32. lib. 5.* That Christ would suffer in him at Rome: who suffers in euery one of his Sainctes, not by payne of body, but by compaillon of pity, vpon this vision Peter returned, and being taken, was put to death on the crosse, with his head downward. So that as *Egesipp. lib. 3. cap. 2.* sayes, Christ himself appointed Rome to be the place wher he should rest. Lykewise *Orig. Tom. 3. com. in gen.* Peter at last whyl he remained at Rome, is made a lyk to the suffering of our Lord, with his head downward ( for so he desyred to suffer. ) *Also Euf. lib. 2. cap. 5.* alledgeth Dionysius the corinthian,

The cause why Peter came to rome, was to saue Christs flock from herefy.

Christ appeareth in the way to S. Peter and telles him that he was going to rome to be crucified againe.

## 110 THE PROTESTANTS

Dionisius the  
corinthians  
report, of S.  
Peter.

who liued in the hundrith yeare after the death of the Apostle, and reportes him to haue sayd, when I was in this towne of Rome, sayes he, both Peter and Paul together, teaching at one tyme were crowned with Martyrdome. Lykewise, for the verification of the same purpose *Tertul.* writeth: *Hæret. Happ. apud pruden. in peristeph. Cyp. de vnit. Eccl. Arnob. aduers. gent. Bar. ann. tom. 1. anno Christi 44. num. 25.* By which testimonies we learne that Christ had a special regard, that Peter and his fellow Apostle Paul might die at Rome, for diuerse causes alleaged of the Fathers.

Peter and  
Paul suffering  
was for their  
greater glory.  
The causes of  
the two Apo-  
stles suffering  
at Rome.

And first, as *S. Aug. de sanctis sermon. 27.* was for the glory of the Apostles, that Rome might not lack eyther of the dear bretheren.

Secondly for the destruction of superstition, *Aug. ibid.* That where the head of superstition was, there might be the head of holynes; & where the Prince of the gentilis dwelt, there the Princes of the Church might be.

Thirdly for the honour of the west Church, for as *S. Aug. ibid.* sayes, VVheras our Lord hath made the east partes glorious with his owne passion, he vouchsafed in his stead (that it might be no lesse) to giue light to the west partes by the blood of his Apostles. And albeit our Lords passion suffise it vs for our saluation, yet their martyr-dome also, hath done vs good, for an example.

Fourthly for the spreading abroad of the holy euangely, as sayes, *Leo serm. de nat. Pet. & Paul.* That the light of the truth (VVhich was reuealed for the saluation of all nations) might spread it self more effectually from the very head throughout the whole body.

Now therefore seing God hath vsed the city of Rome as a most speciall meane, to enlarge and spread his faith through all the world: it came to passe also, that the same city (as *Leo sayes, ibid.* is made the

# THEOLOGIE. F.W.P. HI

*the head of the world, through the holy-see of S. Peter, that it may rule more largely by Gods religion, then by earthly dominion.*

## O B I E C T I O N.

**P**aul writting to the Romans, salutes not Peter, neyther the writters, of the tyme when he come to Rome, agree amongst themselves, but disagree, and vary. Ergo Peter was neuer at Rome.

## A N S W E R.

**T**He reason of the not finding Peter at Rome, Certayne reasons why Peter was not alwayes at Rome.  
 or that by salutation he is not mentioned in S. Pauls epistle, is his frequent peregrination in diuerse prouinces, for the preaching of the faith, by which reason it was a cause sufficient to writers, to vary of the tyme of his comming to Rome, yet notwithstanding it followeth not to conclude that he was not in Rome; except some would conclude by the lyk argument, that Christ hath not suffered, because that all writers doe not agree amongst themselves of the tyme. For S. Ignatius, S. Johns disciple writting to the Trallianes doth affirme Christ to haue preached in the thirthy three-year of his age: Some other cōtendes Christ to be liuing, and to haue preached in the 40. and 46. yeares of his age. And therefore because this variety is amongst the wryters, doth it follow, that Christ hath not suffered, or that he was neuer in Ierusalem, neyther to haue been crucified in Golgotha? And consequently if they doubt of S. Peters being in Rome: euen so also may they iustly doubt, Christ not to haue been in Ierusalem, neyther

If we believe the variety of wryters we may doubt of Christs sufferings.

## 112 THE PROTESTANTS

ther suffered in Golgotha. Therefore for conclusion it is not to be doubted, but that S. Luke. would haue made mention of their saluting one another, and the tyme of his comming to Rome, and of the apparition of Christ to S. Peter (as he writ the appearing of Christ to S. Paul) if he had gone forward in his history of the actes of the Apostles: but seing he continued not his narration, vntill the death of S. Peter, and S. Paul: we must needes credit these faithfull ancient wryters, who were neerer the tyme of the Apostles, then your negative denyall, without any warrant, but euer denying as men without reason, with clamorous voyces, lyk frogges in the pudle, in the nyght tyme, euer crying, & babling, & nothing prouing.

## Q V E S T I O X.

Of Ioane the eight Pope, a woman.

**VV** Herefore doe the Papists euer affirme, and say, the Pope to receaue the Primacy of the whole Church, from Christ immediately, who of the Church by lawfull way is receaued in the chayr of S. Peter, Seing Ioane the eight was a woman, and incapable of this Byshoprick, long since elected lawfull Pope, and receaued in the Chayr of Saint Peter.

## A N S V V E R.

**W** Hen we sayd him to be a lawfull successor of S. Peter, & to haue receaued full power in the whole Church of Christ, who by lawfull way is receaued of the Church, and sett in the Seat of S. Peter. This sense no otherway we vnderstand,

The Pope of Rome is euer chose capable.

derstand, but that the Church lawfully electes, & receaues him, who is capable of the high Priesthood: of the which is neyther a woman, nor an infidell, nor an Heretick capable of, nor can be.

Whatsoever be the cause, in which a Pope may be chosen incapable of this byshoprick: I iudge charitably with many godly and learned men, that it came neuer to passe as yet, [that any was chosen incapable, ( God of his owne goodnes and providence, turning away the perill of such euentes from his Church ) who neyther in this manner of canonicall election of his owne Vicar is dead, sleepeeth, or is careles, who hath said, *Math. 28, v. 20. Behold all dayes I am with you to the consummation of the world.* But this assertion is a manifest, and a false ly, whatsoever they can produce concerning Pope Ioane, to be a woman, for first there is none of the greek & latin historiographers, and wryters, who make mention of one sillable, or word of this mater, neyther *Cedrinus*, nor *Zonaras*, much more auncient then *Martyn Pollon*, the first author of this fable, who are wranglers, and contemners of the Byshop of Rome, and most willingly are glad, to haue such an occasion to scoff at the Latine.

Secondly, the same *Martyn Pollonius* doth not as firme this history as cer. aine, but sayeth it was spoken by report, and of vulgar rumor, for *Sigibertus*, & *Marianus Scotus* ( who were a liue before *Martyn Polonus* ) in their old hand written bookes, make no mention of a woman.

The Author  
doubtes of  
the historie.

Thirdly *Martinus Polonus* reportes this woman *England* and Pope, to be borne in *Moguntia* in *England*, which *Moguntia* are *is a manifest lie*, seing *Moguntia* is not in *England*, diuerse regions. but in *Germany* situat on the *Rhyne*.

The history of  
Martinus Po-  
lonus is full  
of contradi-  
ctions and  
lyes.

Fourthly the same *Martinus Polonus* doth leane to an other fallshoode, that this woman-pope, was brought vp in Athens, and studied there her course of morall sciences, seing by all vni forme consent of all wryters, that neyther then, nor long before any studies was at Athens, much lesse inhabited of any. So that it is a manifest lie, that euer this woman Pope were. Far lesse credible, that any woman of honesty, or estate, bygge with child, and neare her tyme of deliurance, to goe throughout the streates, in publick processio, with so great perill of infamie, and scandal to her self, from which easely she might haue excused her selfe.

Last of all, I shall euer persuaide my selfe, that God would neuer haue permitted, such a base scādall to ryse in his Church.

As concerning the rest of the trifles that is objected by our aduersaries, as the hole in the chayr, for his dimissorialles: the image of a woman: the declyning of the street, and way, all are sufficiently answered of *Bellarmin*, tom. 1. cont. *Gen. lib. 3. c. 24.*

A friendly exhortation to vse moderatio in detraicting the see of Rome.

Weretries fall end in glossing the Scriptures against the Pope.

Therefore I counsell all Protestants to moderate their hatred, and malice against the Pope and see of Rome. Let them call to remembrance the hereticall mynd and ende of *Wiritri Archdeane* of Oxford in England who in the yeare of God 1571. expounding that place of Scripture *Ephes. 4. v. 11.* He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors, and teachers &c. To serue the tyme, inferres the Pope, you heare, sayes he, what offices are promised and given to his Church, but amongst these vocatiōs you heare nothing of a Pope, which when he had made his application, immediately he

he was stricken with a great sicknes, and became  
dome, and was caryed out of the stoole, to his  
bed, & not to his dinner, as he presupposed to goe.  
Thus *Surius in chronica de vita Veretri &c.* Who dyed  
miserably, in raging, and wrangling of consciēce,  
to the fear of all that were about him. Lykwise  
I cannot omit to rehearse as it was reported to me  
by faithfull men, and beholderes of the truth, of  
M. walter Makcanker one of the Puritanē mini-  
sters in Edinburg in Scotland an. 1614. expounding  
the 13. chapter of the reuelation, in his sermon  
speaking of the beast, that had, seauen heades, and  
ten hornes, & vpon his hornes were ten crownes,  
and vpon his head the name of blasphemy &c.  
Applying these things to the Pope, with such ve-  
hement of gaping, and gloaring, calling him  
Antichrist (as Puritans doe) mentioned and dis-  
crybed vnder the name of the beast in the reuela-  
tion: immediatly the hand of God was on him,  
(who although he dissembles long, yet in the  
myddest of their iniquity punishes with equitie)  
that his teeth fell into his throat, and he fell  
downe in the stoole, and from thence was caryed  
hote to his house half dead, & the night follow-  
ing senseles ended his lyfe.

Mackankers  
fatall and in  
applying An-  
tichrist to the  
Pope.

And in such lyke manner, the sweet Sainctes  
(so called of the, Clouted Kirches-sisters) of the  
new Ghospell make their finall ende, for as they  
lyue in hatred and malice against the Pope, so die  
they in the same malignity, that we may rightly  
see, that Luthers benediction hath efficacie, and  
power, for as the benedictions of Gods Sainctes  
was in efficacie towards men, that belieued in  
God, euen so Luthers maledictiō workes power-  
fully in the followers of his misbeliefe. Which

## 116 THE PROTESTANTS

*Vitus Theodoricus a Lutheran makes mentiō of Tom. 4. Operum, Luth. Praef. in Ioell.* The which is worthy of memory, saying when he came to the Synod to confirm the confession of Augustana by testimonies of Scriptures, & Fathers, in the way he was wonderfull sicke, and by stopping of his vryne nynes dayes, almost dead; sit vp in his bed, and lifting vp his handes to blesse those that were about him, vttered these wordes. for his benediction, saying *The Lord replenish you with his benedictiō, and hatred to the Pope.* So that being almost dead, he left them with hatred to the Pope, as a right inheritance of his cursed mynd; which malediction, as from Cain discends linially to his successors, so from Luther it passed in his successors, as it took effect to worke in himself.

### Q V E S T I O XI. Of the infallible authority of General Counsells.

**W**Herfore doe the Papists esteeme so much of their General Counsells, Seing their Bishops in them, may erre as men. And moreouer vniustly, against all reason do exclude the power, and voyce of Emperours, and Kings, in iudging matters of faith? *Luth. in varijs locis. Calu. lib. 4. inst. cap. 7. Brent in prolog. cont. a sotum. Cent. Madeb. lib 4. cap. 7.*

#### A N S V V E R.

**I**Say no counsell eyther particuler, or generall, or whatsoeuer Prelates, or Bishops are assembled, haue any infallible authority, to desyue by

themselues, without the authoritie and approbation of the Byshop of Rome, which we proue manifestly with reason, seing suchly ke, sometymes without his authority, haue erred: as the counsell of Ariminense, in which counsell were six hundrith Byshops with Arius, in which it was defined by thê, that ~~omnino~~ homouision, should not be vsed, as an vnproper word, which is to say, that Christ Iesus, in his Godhead, is not to beheld consubstantiall to his Father.

No counsell may of it self define matters of faith, without the head. Diuers counsels haue erred.

Lykwise the Counsell of Millan, which confirmed the Heresie of Arius.

Neyther this should seeme to any a maruell, that two such great Counsells, are dyspyed, and reiected, because they are imperfect, and lame without a head, neyther doe such Counsells represent the vniuersall Church, but only the body of the Church, without a head. Therefore it is not to such lyke counsells, that the infallible promises of Gods diuine assistance, in defining matters of Faith, are promised and effected; but only to the head, who by lawfull ordination hath receaued from Christ immediate power, and authority to define matters of faith, as head of the Church.

The promises of God, are to the head, & not to the body, not to no particular member.

So that the body cannot define anything without the head, seing in the head are the sensitiue powers of the body. Therefore the body is vnder the gouvernement of the head, and, not contrariwyse, the body to rule the head. Moreouer, whatsoever counsell hath ioyned to it, the authority and approbation of the Byshop of Rome, is of infallible authority, whether it be general, prouincial, or national: because the decrees, and definition of the counsell of Ierusalem, are called the decrees of the holy-Ghost, who cannot erre. In which

In the head is the sensitiue power to rule the body.

The counsell of Ierusalem is a paterne to all other lawfull counsels.

## 118 THE PROTESTANTS

Greater reasons  
are in these  
tymes to ga-  
ther counsels,  
then were in  
the dayes of  
the Apostles.

Counsels ap-  
proved by the  
Pope, are in-  
fallible.

Counsels re-  
mit their de-  
cree, and exa-  
mination,  
with the He-  
reticks books,  
to the Pope, to  
be censured  
by his iudge-  
ment.

counsell it is sayd, it is seen good to the holy Ghost, and to vs. Act. 15. v. 28. For this cause all other counsels lawfully assembled may say the same words, representing the vniuersall Church, because that counsell was the forme and exemplar of all other counsels, lawfully gathered with the authority of the head. As also because no lesse necessary, is the assistance of the holy ghost in these latter dayes, then he was in those dayes: but now more necessary, because of the greater breaking out of Heresies, which shall deny our Lord, that hath bought vs, bringing on themselves swift damnation, not knowing what they professe, and luying lyk brute-beastes, only seeking their pleasures, and liberty, without contradiction of a superior power. For which causes generall counselles are vsed to be ordayned, that they may suppress and extinguish such new nouelties, and Hereticall opinions, which from the beginning of the Church, by generall counselles (with the head, as chief Pastor and vicar of Christ) haue byn damned & accursed. So that as well by Scripture, as reason, it concludeth, that whatsoeuer counsell is gathered lawfully, and hath the authority of the Pope, is infalible: that in one word I shall make it euident, that euer in the Church that auncient costume hath bene, that whatsoeuer decreetes of a Synode were concluded, were euer sent to the Byshop of Rome, to be confirmed, and approued. So that S. Aug. Epist. 90. beareth witnes of the counsell of Chartage, wrytting in these wordes to Innocent Byshop of Rome: saying vnto our most blessed Father and honourable brother, Holy Innocent Pope: VVe Aurelius, Mundinus, Rusticanus, Eidenius, and the rest: who were present in the Counsell at Carthage, and after commemoration of those who were present, and of those things, which

which were decreed in the counsell against Pelagius: (they  
 add these words following.) Lord, and holy Brother:  
 we haue thought good to intimate to thy charity, what we haue  
 done, that the authority of the Apostolick seat may be anne-  
 xed to the statutes of our iudgements, and meaning, for the  
 defence of the saluation of many, and the correction of the  
 perversitie of some others: as also the Heretical booke of Pe-  
 lagius, and the answer of the Catholyck Fathers, we haue  
 sent vnto thy holynes to be adindged. The same lykewise,  
 S. Ang. doth witnes in his epist. 92. & 95. for we doe not ascribe  
 this infallibilitie to the Bishops, and Fathers gathered together  
 in the counsell, for that they are many, or learned men, but to the  
 promise of the assistance of the holy Ghost, as  
 Matth. 18. v. 20. & 28. v. 66. Which assistance of  
 the holy Spirit, we belieue you not to haue, in  
 your synodes, wher in lyke manner men are found, and not  
 Angels, neyther Prophets, nor Euangelistes, but very men,  
 with whome the spirit of dissention makes matters indetermi-  
 nate, and without conclusion amongst you. And moreover,  
 wherefore giues your Bretheren such obedience, and are in  
 subiection vnto your pseudo Bishops as to a spirituall and  
 higher power, and accept of their decrees, seing they are  
 lyke our Catholicke Bishops in name, mortall men, whose  
 lyues are knowne to all men. Therefore we haue attributed  
 infallibility of the counsels to the assistance of Gods holy  
 spirit, and not to man, which if Luther in his booke of  
 counsels would haue behoulden with a pure eye, would  
 not haue broken out in that bitterness, to accurse and  
 blaspheme the counsels, & with which he sets at nought  
 the Canones of that holy counsel of Nyce, which in all former  
 tymes hath been esteemed soe venerable in the Church.

This infallibi-  
 lity is ascri-  
 bed to the as-  
 sistance of the  
 holy Ghost.

This holy  
 Ghost no He-  
 retycks are as-  
 sisted with,  
 where  
 also is found  
 men and noe  
 Angels.

The Prote-  
 stant counsels  
 are left with-  
 out determi-  
 nation and  
 worse then  
 they be good.  
 Luther sets at  
 nought all  
 counsels, and  
 condemnes  
 the Canons  
 of Nyce.

Kemnitius  
will examine  
the counsell  
of Trent after  
his spirit.

Hereticksträf-  
grefse the law  
of God, and  
imperiall or-  
dinances of  
man.

Emperours,  
nor Kings,  
nor no lay-  
men are ad-  
mitted in ge-  
nerall coun-  
sels, to defyne  
matters of  
faith.

Byshops are  
both counsel-  
lers & iudges.  
It is contrary  
to reason, that  
in matters of  
saluation, &  
damnation,  
lay-mē should  
be iudges.

Church of God; tearing all the articles of this counsell to be but haye, stubble, and strawe.

To augment this, did not Kemnitius a Lutherā, a prophane temerous fellowe, wryte the examen of the counsell of Trent, in which was so many learned men, and all are tryed and examined of him. In which doing they not only violate and transgresse the diuine law of God, which law commaundes all men to seek the knowledge of the law of the mouth of the Priestes, as *Mal. 2.* but also the humane law of Martian the Emperour, which commaundes straitly that, that, which is once iudged in a Synode, and rightly disposed, let no man call it againe in question, seeking thereby occasion of tumult, or of falshood: for it is wicked and sacrilegious, after the iudgement of so many Priestes, to leaue any thing, to his owne opinion to be discussed.

Morouer neyther are Emperours, nor any laymen, howsoeuer learned in holy Scriptures, admitted in a generall counsell, to defyne matters of faith, or at any tyme haue been admitted, as the Byshops be; who assist the Pope not only as counsellers, but also as iudges: and for that cause they say: so the holy Synode hath decreed. For what is more contrary to reason, then wher is treated of saluation & damnation, of good and euill, and in defyning of the wholsome doctrin from error, to commit the iudgmēt of these things to lay-men, which appertaine to the dutie of the Pastor, according to *Hier. saying cap. 3. I shall giue you Pastors according to my hart, and they shall feede you with science, and doctrine: and S. Paul sayes Eph. 4. He hath giuen some to be Pastors and Doctores:* But the Emperours, from the beginning of the Church vsed to followe, and  
heare

heare the iudgement of the Apostolicall seat, and  
 the generall counsell, and not to argue or to giue  
 verdict, or pronounce sentence with the Bishops of  
 the Church; whereupon *S. August. apud possid. in vi-*  
*ta eius cap. 18. says, That the Bishops of the Apostolicall seat,*  
*(Innocent and Zozimus) accursed the Pelagians, & cut the of,*  
*from being members of the Church, and wrot letters to the A-*  
*frican Churches of the Orient and Occident signifying the to*  
*be accursed, and to be eschewed of all Catholicks.* Also the  
 most godly Emperor Honorius, hearing Pelagius,  
 and his followers accursed; decreed them also by  
 his owne law damned & adiudged for Heretickes: Emperors and  
Kings haue  
made concu-  
 Lykewise *S. August. epist. 166. maketh mention of* the decrees of Constantine the Great, to haue the  
 lyk strength against Hereticks. So that these godly  
 Emperours neuer medled themselves to be exa- rence to the  
counsell for  
obedience, &  
haue made  
lawes for obe-  
 miners of the counsell, farreles iudges, but what  
 was decreed in the counsell, we read them to haue dience to be  
done for re-  
 made lawes, for the execution of the counsell, &  
 Popes verdict and sentence; and euer haue shewed ceauing their  
decrees.  
 themselves as nourses in the Church of God, ren-  
 dering all reuerence, and submitting themselves  
 to the Churches authorities: as witnesse *Ruff. lib.*  
*10. Eccl. Hist. cap. 2. & Valentin. Emper. ad Synod. Chal.*  
*& Martianus. Act. 3. Concil. Chalced S. Ambros. epist. 32.*  
*S. Aug. hom. de Paschal. & in ps. cont. part. donat. & epist.*  
*48. & Philo. libro de Victimis. Athanasius. in Epistol. ad*  
*Solit. vitam agente. & Epistol. idem. & Suidas in vita*  
*Leontij. Theodor. lib. 4. cap. 17. 18. & lib. 4. cap. 5.*  
 But contrarywise it is proper to all Heretickes, to The germanes  
contemned  
the counsell  
of Trent to  
their great  
ignominie;  
 contemne all generall counsell of the Church, as  
 did most filthily the Protestants of Germanie the  
 last of Febr. 1537. with ignominy to their nation,  
 for dyspying the counsell, set and appointed by  
 the Pope, whom they will not acknowledge to  
 haue

haue power to iudge, nor yet the Byshopes with him, but the vniuersall Church. But more plainly they may say, it doth appertaine also to barbers, taylors, coblers, bakers, brewers, wolspynners, botchers, cookes, apotecharies, and euery mechanickall, and all trashkynde of people, to whome God neuer gaue authority to iudge, neyther were admitted to come in the place of iudgement, to hear what was iudged in matters of faith: but only to Prelates is committed the authority officiating as S. Pet. saies 1. Pet. cap. 5. v. 2. *Feed the flock of God which is amongst you, and depending vpon you*, thus he.

No Emperour may call a generall counsell lawfully, neyther doth his power extend in all partes, to be obeyed.

Whatsoever Emperours hath done was by consent of the Pope of Rome.

Moreouer neyther Emperours of themselves may command a counsell, the reason is euident: because it is not sayd to the Emperour, feed my sheepe, but only to Peter, and his successors: neyther is the Emperour or King, head of the Church: neyther haue they commandement ouer all Byshopes, seing many Byshops remaine out of their iurisdiction and commandement. But a generall counsell should be commaunded of him, who may commaund that they assemble, otherwise the indictio and command, shalbe of no value or effect; and seing the Emperour or King is only a generall defender of the Church: to whome for that cause that iurisdiction to commaund a counsell, was neuer lawfull, neyther at any tyme hath been instituted of the Emperours by authority of themselves. And albeit some [de facto] haue indicted counsels, notwithstanding no other wayes, the with the authority, and consent of the Byshop of Rome: neyther did the first Byshops in those tymes indict any counsell without the helpe of the Emperours, so that euer the authority of the Pope, was ioyned with the Emperour, as for example, that great counsell

fell of Nyce, was not only gathered of Constantyne Emperor, but also of Siluester Pope: as it is sayd in the sixt Synod *Act. 8.* to whome agreeth *Ruff. lib. 10. Hist. cap. 1.* saying, *Constantine to haue gathered that great counsell, by iudgment of the Pope, and Priestes of the Church, and not of his owne authority, and commandement.* Moreouer this authority of the Emperor was very necessary for the Byshops to be gathered at one counsell. First, that the Prelates of the Church might by their authority be defended from paganes in the way. Secondly, that they might be transported with publique charges: for then they were poore, and might not beare so great chardges of themselues. Thirdly because in that tyme, the old lawes of the Emperors did rule, and were in effect obserued, which inhibited all great meetings, and conuentions, without the authority of the Emperor, for fear of sedition, and coniurations. *leg. conuent. cod. de epist. cop. presb.* which lawes haue now ceased.

The authority of the Emperour is necessary for diuers respects.

## O B I E C T I O N.

**I**T is sayd *Iohn. 5.* search the Scriptures: therefore the certaine way to compose controuersies of religion, is by the searching of the Scriptures, and not by decition, and sentēce of counsell.

## A N S W E R.

**T**He Scripture kept the place of a witnes, and not of a iudge. For Christ hath not sayd, search the Scriptures because they beare iudgemēt of me, but he sayth search the scriptures (by the indicatiue word) because they beare witnes of me,

A iudge and a  
witness suffers  
greatly.

Hereticks will  
credit them-  
selues and not  
other.

me. for it is not the office of a witness to giue sentence: but only to giue testimonie: but it is the iudges part to hear, search and examine the witness, and so all things hard and pondered, he giueth sentence: therefore seeing an Hereticke and Catholicke both sayes, that they haue searched the Scriptures, & these Scriptures beare testimony of their doctrine, so that in this debate, the searching of the Scripture is not a sufficient way, seeing these Scriptures are interpreted of euery one at his pleasure: but there is need of a iudge, who may giue sentence of the true interpretation and sense of Scriptures; and this iudgement and sentence, is due and proper to the Pope, and his counsell, and not to the searching of Scriptures. But this is the ambition and pryde of all Heresies, who set at nought the vniuersality of the whole Church: because they will credit them selues, & their owne proper iudgement, and that all men from the primitive tymes haue erred, and they only haue not erred: let scriptures, fathers, counsels, vniuersalitie, and practise do all what is right, they will belieue themselues, and remaine iudges in their owne cause, as though they were gods & not men, and neyther subiect to sinne, nor error.

### O B I E C T I O N.

**T**He Generall counsell doth represente the whole Church as desyneth Martyns. in the ende of the counsell of Constance, which counsell representeth the persone of the wholl Church, which Church can noe way be gathered together, but so farr as the Prelates assemble in one place, and in the name of all the faithfull. But it followes that the vniuer-

niuerfall Church cannot erre. Ergo neyther the Generall counsell which is the vertue of the wholl Church.

## A N S V V E R.

**S**Ecluding the Pope as head, the counsell is only *συμβουλιον*: neyther doth it represent perfectly the wholl Church, and so it may erre, because they are particular counsels, as the counsell of Carthage, and Areminense: as Caiet. *Treatat. de Auth. & Concil. cap. 9.*

## O B I E C T I O N.

**I**F the infallibilitie of the counsell depende on the Pope, in vaine it seemes to call a counsell, for truly alswell by the Pope himself without a counsell, the matter may be defyned, as with the counsell.

## A N S V V E R.

**N**Ot so, neyther are counsels instituted in vaine, for how much more inquisition is made of the groundes of verity, and is decerned by the iudgement of many, the verity is made the clearer, and error is taken away: because those things in which the Pope defines, with the counsell are of greater weight, then those which, he defynes of himself, (that the very Heretick may persuade himself that it is true, & solyde which by so great labour, and exquisit diligence is found out, and with so many consentes is defyned for veritie.) wherefore the Pope doth wysly in censuring of heresie, and other weightie causes, to conuocate counsell, and to defyne the same with them. In

## 126 THE PROTESTANTS

which definition of counsell, although the Byshops are iudges: yet notwithstanding they are inferior iudges, but the Pope is supream iudge. And as a King in the kingdome may recall the sentence of an inferior iudge, when the greater part is left out, euen so the Pope, as head of the Church, may approue and reiect with the assistance of the holy Ghost, and when the greatest part of the Church condescendes, and defynes therupon with him.

### O B I E C T I O N.

**I**N many counsels the Pope of Rome is absent, and only his Legates are present. Ergo they may err very much.

### A N S W E R.

**I** Grant such counsels may erre, except those Legates haue instruction from the Pope, and do followe the same, and that the definition of the counsell be conformable to his instruction, in soe doing the counsell agreeth with the head in the same doctrine: and such a counsell is adiudged lawfull, when the Pope before hath giuen them instruction, and hath pronounced his iudgement, what shalbe done. But if the Pope send no instruction by his legates, albeit his legates do consent vnto the definition of the counsell, it is of no effect, neyther is that definition infallible: because the authority to define and conclude, is not in the Legats, who are but only messengers betwixt the counsell, and the Pope. But for conclusion all counsellers before they conclude any thing, after longe deliberation, and inquisition in euery matter, with  
their

their iudgements and sentence they vse to seeke confirmation of the Pope; as we read of the counsell of Trent, in the bullof Pius 4. by which confirmation both the counsell is approued lawfull, and all things are confirmed, and ratified, and this is the manner of all Catholick Counsels, that for many, no heresie dare show one to be an vniuersall counsell for them, although they had for protectors of their heresie, most puissant and potent Emperours and Kings, as Valence and Constance Arian Emperors, the Vandals and Gothes, as also all sectaries haue attempted, but as yet neuer could assemble a generall counsell.

## Q V E S T I O XII.

Of the veritie of the Roman-Church  
and of her notes.

**W** Herefore doe the Papistes promise to all men, *saluatiō to be only in the Roman Church.* Conf. Aug. art. 6. Calu. lib. 4. inst. cap. 1. § 10. Brent. in conf. Wittemb. cap. de Eccl.

## A N S V V E R.

**B**Ecanse it standeth with reason, for that the Papistes haue certaine markes of credible euidence, that only that multitude of men, who obey at the present tyme the Pope of Rome, are the true Catholick Church: which we proue after this manner. Seing that congregation of men is only the Church of Christ, which is, (videlicet) one, holy, Catholick, and Apostolicall Church.

The true Church is knowne by her markes.

So

## 128 THE PROTESTANTS

The Hereticks  
marks are as  
obscure as  
their church  
which is inui-  
sible.

So that all the auncient counsellors were decerned by those tokens from other sectes, and not by the preaching of the pure word, neyther by the pure vse of the Sacramentes, the which the Heretickes assigne for notes of their Church, alyke obscure with their Church. For what is he of the first Euangelists profession who proues not by those marks, that the Church of Christ is with him, and with no other? Because saith he, only in his congregation is the true preaching of the word, and sincere vse of the Sacraments: but marks ought to be euident, otherwise they are no marks: but the congregatiō that obeyes the Pope of Rome hath those euident markes, which is, One, Holy, Catholick, and Apostolicall Church: therefore this is the true Church, and only in her is expected saluatiō.

The Church is  
one for di-  
uerse respects.

For first the Church of God is One: partly in the head, in so farre, that all Byshops acknowledge the Pope for head, to whom they agre and accord in doctrine, and in administration of the Sacramentes.

Partly in diuine worship, for withall Catholikes is offered the same sacrifice, and the same Sacramentes with the same adminiltration of Ceremonies.

In one church  
vnyty is kept.

And partly amongst the members themselves, to wit, in the doctrine of Faith, for all belieue one thing, and condemne heresie. In this one Church vnyty is kept, and taught as witnesseth the Apostle, 1. Cor. 1. I beseech you Bretherē by the name of our Lord Iesvs Christ, that ye say all one thing, and that there be no Schismes among you, but be you perfect in one sense, and in the same knowledge. Againe 1. Cor. 14. God is not a god of dissension, but of peace. Againe Rome 15. Now the God of

of patience and consolation giue you to think the same thing one with another, according to Iesus Christ, that with one mynd and one mouth, yow may honour God. Againe *Rom. 12.* Be not high minded, and be not wise in your selues. Againe *Phil. 2.* If there be any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, if any compassion and mercy, fulfill my ioye, that ye be lyke minded, hauing the same loue, & being of one vnity, and of one iudgement. Therefore to descrybe this One, with her vnity, she is called the body of Christ, and his Spouse, the Kingdome of Heaven, his only doue, and perfect one, his eldest and sister, new Ierusalem, the arck of Noe, as witnesse these following: *Eph. 4. & 5. I. Cor. 11. Rom. 12. Cant. 6. & 4. Apoc. 21. Gen. 8. Psalm. 79. Cant. 2. Isa. 5. Ier. 2 & 12. Matth. 20. Marc. 12. Apoc. 14. Luc. 5. Matth. 13.* Therefore as the Church is One, so hath she vnity, the reason is, because first she is directed by the holy Ghost, which is the God of loue and peace, and alwayes teacheth the truth, which is but One. Secondly the high Pastor and head of the Church, who vnder Christ gouernes this Church in a visible manner, is another cause: because whilest all obey one, who cannot swarue fro the truth because he is the head of the church, for whome Christ hath prayed, *Matth. 16. Luc. 22.* For faith and truth must agree in one, because faith & truth are but one. Thirdly the definition of the Church, as a square rule by which the truth, and religion is tryed, and Scriptures are expounded, which rules are the cause of vnitie, loue, & peace, in the Church of Christ. Noe such lyke thing can be sayd of the protestantes, where is this one Church amongst the? where is vnity, which

The causes of vnity in the Church, is the holy Ghost, the teacher of the truth, a visible head to follow the truth, and the definition of the Church, for conseruing of the truth.

is a vertue proceeding of the holy Ghost who teacheth the truth, for the conseruation of vnitie? where is the head vnto whome all concurre? where are the definitions, for the keeping of vnitie? Are these effects among the sectaries? Moreover in the article of faith, nombers of Sacraments, exposition of the Scripture, the vse, and effectes of the Sacramentes, such jarres, emulations, and discords are amongst themselves, that *Nicol. gall. superintendent in Rhensburge in thesibus & hypoth.* sayth: Our contention is not in small matters, neyther of trifles, but in the highest articles of the Christian religion; to wit, of the law, of the Ghospel, of iustification, and good workes, of the Sacraments, and vse of them, of diuine worshipec, and ceremonies. Which by no meanes can be appeased hidden, or dissembled, for they are plaine contradictions, which can not be accorded: thus he. So that by their owne professors they are conuinc'd of discord, and sectes. *Lykewyse Sturmius de rat. contradi. in aunda. pag. 24* Doth verifie this discentio, in so much that the Lutherans in their bookes published, doe condemne the Churches of Ingland, France, Scotland, Szuitzerland, as Heretickes. *Lykewyse in his Epitome, colloq. Malbrug. an. 1564. pag. 82.* discovering the Zuinglians who clame vnitie, and fraterneall peace with the Lutherans, saying, that the Zuinglians wryte, that they account themselves bretheren with vs, it is an impudent lye, and vainely forged by them, that we cannot sufficiently admire their impudency, for we account them Hereticks, & not in the Church of God, farrelesse to repute them our bretheren, whom we finde transported with the spirit of falshood, and to be contumelious to the sonne of God.

How variable  
is the vnitie  
of the protestants,  
and  
irreconciliable.

God. Againe *Schluß. in Theol. Cal. lib. 3. cap. 6.* sayes,  
 that the Caluinistes would account vs Lutherans<sup>..</sup>  
 as their bretheren, whom notwithstanding they<sup>..</sup>  
 condemne as Hereticks. This discord, *Iexler Zuin-*  
*glio, Caluinist, lib. de disurnit. belli, ench. pag. 25. & 80.*<sup>..</sup>  
 Discoueres more at length, saying there is no end<sup>..</sup>  
 of chiding, writting, accusing, disputing, condē-  
 ning, and excommunicating one another, bet-<sup>..</sup>  
 wixt the Lutherans and Caluinistes. To the same<sup>..</sup>  
 effect sayes *Schluß. lib. 2. art. 15. Theol. cal.* That it is<sup>..</sup>  
 most cleare, no definition eyther of generall or<sup>..</sup>  
 particular counsel is expected for vnity in religiō;<sup>..</sup>  
 because it is impossible to thē to agree in matters<sup>..</sup>  
 of religion, except the great day of the Lord haste,<sup>..</sup>  
 and close vp this variance. Lykewyse Carliil. in<sup>..</sup>  
 his book how Christ descended into Hell, affir-<sup>..</sup>  
 mes their vnity is to wrest the Scriptures from<sup>..</sup>  
 their right sense, and to showe themselues to<sup>..</sup>  
 louedarknes more then the light. Whereupon<sup>..</sup>  
*Cal. in praf. non. test. gall 1567.* I confesse sayth he.<sup>..</sup>  
 that Sathan hath gained more by these new Gos-<sup>..</sup>  
 pellers, then was in popery, by keeping the word<sup>..</sup>  
 from the people. Is not this the vnitie of these pro-<sup>..</sup>  
 fessors of discōd, Schisme, and variable opiniōs?<sup>..</sup>  
 as *Greg. maior. in orat. de conf. dogm.* The Papistes,<sup>..</sup>  
 saies he, doe obiect, the scandalls and discōrdēs<sup>..</sup>  
 which are amongst vs I confesse they are greater,<sup>..</sup>  
 then can be deplored with any teares, I confesse<sup>..</sup>  
 the weake myndes of many, to be so troubled<sup>..</sup>  
 thereby, that they haue begun to doubt wher the<sup>..</sup>  
 truth is, or whether there be any Church of God,<sup>..</sup>  
 or no. Lykewyse *Chytreu in thema de prau. Aug. conf.*<sup>..</sup>  
 The Euangelicall Doctors are more barbarous,<sup>..</sup>  
 and lyk cruell beastes. contending among them-<sup>..</sup>  
 selues, then barbarous souldiours. Lykewyse<sup>..</sup>

" Nil. *Selneccerus*, sayth, that the professors of the  
 " Ghospel are loathsome to the world, their chayrs,  
 " pulpites, and seates begumne to displease all men,  
 " in which no other doctrine is heard, then vene-  
 " mous debates, contentions, and varieties of opini-  
 " ons. For as says *Vigand lib. de errorib. maior*. It is ney-  
 " ther woll, nor flax, that they contend about, but  
 " the very capitall pointes of Christian doctrine, &  
 " vntil the great day of the Lord, they shall neuer  
 " better agree. Therefore for conclusion no vnity  
 in heresie; but this vnity, is in the Catholicke  
 Church, because the multitude of belieuers are of  
 one hart, and one mynd. Therefore our Roman  
 Catholik Church is that one, and keepes vnitie, &  
 that same with the Churches, which are from the  
 primitiue tymes, which may easely appeare by  
 the profession of our faith, and in the circumsta-  
 ces of all former antiquitie, which also remaines  
 one, and in keeping vnity in the continuall succe-  
 ssion of the selfe visible head, not in nomber, but  
 by successiue succession: and moreouer it is one, &  
 keepes vnity, in so far as the Roman Church was  
 neuer corrupted, defaced, hid, or destroyed, but  
 in all ages was euer extant, and did represent a  
 compaignie of men, who haue professed, and be-  
 lieued the same faith, which our Cath.-Church  
 doth this day belieue, and this compaignie was e-  
 uer taken of all faithfull men for the Church.  
 which one, & vnity the pretended reformed hath  
 no place in, who haue no head, and an vnknowne  
 doctrine, neuer hard of before, breeding discord,  
 questions, and endles debates.

The 2. note of the Church is holynes, which is  
 seene both externally & internally to be in the mē-  
 bers of the Church, for holynes and wickednes,  
 may

In conclusion  
 no' vnity is in  
 heresie.

As the Catho-  
 licke Church  
 is one so is v-  
 nity and loue  
 in her.

One is the  
 Church, and  
 in vnity for  
 diuerser reasons.

may easily be distinguished: the workes of wickednes are manifest, but in the acquiring of holynes is greater labour, that the externall actiōs be disposed and gouerned with the intention, to the executiō of vertue, for neyther fasting, nor almes deedes, nor many prayers, makes any holy, if they want the intention, and that the vertue be done with meeknesse, and in simplicity of mynd. Holynes in life & conuersation is another note of the true Church, Moreouer we see also God by diuine reuelation, and apparitiōs approue the holynes of his Saints. God appro-ueth the holynes of many by diuine reuelation. Lykewyse by them he workes miracles, by his own diuine power, as a testimony of their holynes, and seeing this holynes hath byn, and is found, with those manifest tokens in many members of the Catholick Church, it followes that they are the Church in regard they are the members of the Church, which is Holy, and such is the Roman Church, because her doctrine contains nothing contrary to the rule of right reason, and good manners. Secondly, because she hath almost conuer-Where holynes abounds, there is the Church, and such is the Roman Church, for diuers reasons. ted the wholl world, from Idolatry, and hath shyned cleare in holynes of religion, and all good manners. Thirdly because she is increased, and filled with holy men, and in her they haue flourished, with wonderfull & rare holynes. Fourthly, because in her hath shyned innumerable testimonies of true miracles. Fifthly, because in her, very many of both sexes, haue byn indewed with the gift of prophesie. Sixtly, because God oftentimes hath heauily punished the oppugners of the Roman Church, and hath giuen temporall blessings. Holynes cannot be attributed to the Protestantes, because they iudge prophane of their owne. (as witnes *Stanisl. Hosius, Bellarm. Bozius, & alij*). to the defenders of the same. But this note of holynes, cannot be found in the Church of the reformed, for the first builders of this reformation,

and new Ghospel, were men of pryde, intemperate, luxurious, lyke night theues following all wickednes, seditiō. ambitions, bitter, froward, cruel, as *Caluin* himself witnesseth, *lib. de scand. pag. 118. & 127.* saying, that the greatest part of them, who haue betaken themselues to the Ghospell, what other intent had they, then hauing shaken of the yoake of superstition, that they might plūge themselues with liberty to all ryot and lasciuiousnes. Againe *Smidalin* reportes of the holynes of the Ghospellers cont. 4. sup. cap. 2. *Luc. & com. 1. sup. cap. 21. Luc.* That the world may knowe (saith he) that they are no Papists, nor haue any trust in their good workes. neyther to haue free-will, they practise in stead of fasting altogether feasting: and for being bountifull to wards the power, they vnlesse them, and flee them: and for prayers their tongue and lypes are turned to oathes. Lyke wyse *Spangenb. in sua vera nar. benef. D Mart. Luth.* After the reuelation of the Ghospell, and the casting of Papistry, men are become so wylde, that they acknowledge not God, nor make any accout of him, and make all to be right, and lawfull, which euery one liketh best. Lyke wyse *Castalon apud Rescium pag. 54.* speaking of the holynes of Geneua, painteth them out with these coulours, they are proud, saith he, puffed vp with vaine glorie, and full of reuenge, that without danger any man may rather offend Princes, then exasperat, or moue any of these feyrse Calvinistes, whose lyues are infamous, and vilanous. They are maiters of art, in reproches, lyes, crueltie, and treason; insupportable and arrogant: they name their Geneua the holy City, and their assembly Ierusalem, but in very truth, we should call it Babilon, Babilon and Egypt.

Egypt, and the true frontiers of Ægypt, and  
 Babylonicall Inchantresse, Infamous Sodome  
 and the children of Ghomorra: Thus he  
 To conclude with *Aurifab. apud Ministromach. pag. 7.* The great cō-  
 After the Ghospell was reuealed, vertue was mendment  
 slayne, iustice oppressed, temperance ryed, truth that the Pro-  
 rent with dogges, honisty banished, faith layme, testants speake  
 wickednes preuailned, deuotion fled, Heresie, of themselues.  
 remayning, and Sathan reygning. And seing our  
 of their owne maisters we learne the holynes of  
 thereformed-Church, who of honesty can not be  
 called by any name of a church, except we would  
 say with the prophet, I haue hated the Church of  
 the wicked, psal. 25. and so name them Sainctes,  
 and members of the Synagogue of Sathan as in ef-  
 fect they are.

The third note of the true Church must be Ca-  
 tholick, that is to say, vniuersal, through the world,  
 and such is the Roman Church, because there is  
 no part of the world knowne, in which be not The catholick  
 Christian Roman Catholiks, For *S. Cyp. libro de vnit.* Church hath  
*Eccel.* compares our Church to a most ample tree possessed all  
 extending her branches through the world, with nations.  
 abundance of fruite. Therefore vpon this extē-  
 sion she is called *Catholick and vniuersall*; Moreouer  
*Vine. lyr. cont. proph. herat. nouit.* Descrybing the Ca-  
 tholik Church, least we should be deceaued by the  
 circumuention of Hereticks, exhortes vs, what  
 to obserue, for a Catholik Church: it is to be ob-  
 serued (sayth he) the Catholick Church, that we  
 hold that which euery where alwayes, & which,  
 of all is beleeued. For this is truely, and properly,  
 Catholick. And *S. Aug. serm. 13. de tempore* (This ro-  
 man-Church, saith he, from the ryfing of the  
 sunne to the going downe of the same, is illumi-  
 nated.

In the Dominions where Hereticks are, there are good store of Catholics, but no great number of Hereticks where Catholics rule.

Catholics cannot be called by any other name, the Hereticks themselves shall beare witness.

nated all through the world with the splendor of one Catholick faith. So that our Church hath this true name. Moreover whersoeuer there are Hereticks, there are found good store of Roman Catholics, but in the contrary not so, where there are catholicks here are not found such store of Hereticks, or protestants: as *S. Aug. lib. de vnitat. Eccl. cap. 3.* sayes, those Heresies which are in diuerse nations, are not found, wher the Catholick Church is, which is euery where, and even where these Heresies are, the catholick church is also found, thus he. "Therefore as *Cyrril sayeth eccles. 18* The name Catholick is proper to this Church, the mother of vs all. But *Cyrril* doth not speake of any other Church, then the Roman Church, which of all antiquities "was euer called Catholick, as witness *Zozom. l. 7. c. 4.* "that *Gratian* Emperior would not permit to disput of the Roman Faith, but made an edict, that euery "one should hold the same religion, which the "head of the Apostles Peter, had deliuered from the beginning, and that which *Damasius* Pope of "Rome doth keep: and so with *Gratian* all the Catholick Bishops doe call the Church of Rome, the Mother Church, and true Catholicke Church: as *S. Ambros. orat. funeb. de obit frat.* Suppose if any man come to the portes of London, or Edinburg, and be asked what he is, if he doth say, I am a Catholick; forthwith will the Protestants answer and say, then thou art a papist, also if he demande for a Catholick house to lodge in it, will they not out of humanity conuoy him to a papists house, which title & name declares them to be members of the Catholicke Church, for they can no other wyse be named, for the word Catholick is the surname of a Christian: and therefore of his mother he is called

Christian Catholik, which no Hereticke can suffer to hear, because they hate the Church for the name sake. Therefore the reformed Church can no wayes be called Catholick, because neither the Lutherans, Caluinistes, Anabaptistes, or wharsoeuer sect else, separat from the Roman-Church, at any tyme hath occupied the whole world, or any one Kingdome of it, yea and where they professe, and are surest, and in the greatest seruor of their Heresie, they remaine doubting & in suspition of the Papists, as an open enemy of their religion. Wherefore their only note, is to flee to inuisibilitie of the Church, and to lurk in certaine corners, and bragg with the Donatistes, that the Catholick Church hath perished, & only lurketh in corners, and that Church which was visible to the whole world, and was through the world, is obscured, & become inuisible, and yet with the Donatists, they will clame this Catholick Church, and shewe her visible in their corners, and in obscure dennes. *For with the Donatistes cryeth Luth. here is Christ and his Church, In Saxonie: Calu. lyke- wyse cryes, behold here is Christ and his Church, In Geneva: Memmo: Pacimont: Rotman: crye, Christ and his Church, in Moravia: lyke wyse the Puritans of Scotland, crye lyke Rauens, here is Christ and his Church: and ech kingdome: Common-welth, Prouince, and whersoever Hereticke are all crye behold Christ, and his Church is here with vs. But who can belieue them, when we see no tokens, and markes of his Church, and yet all bragge of Christ, and are repugnant to themselues, they make a monster of Christ and his Church: there is one Christ, and one Church, and yet all Sectaries will haue as many Christes, and as many Churches as they are deuyded in factions, who*

S

lyke

The Protestants could neuer be called Catholicks.

The Protestants are euer in suspition of Catholicks.

The Protestants are lyke the Donatists of old.

The Protestants make a monster of Christ, & his Church.

# 138 THE PROTESTANTS

sayle to be called Christian, and farelesse to be named Catholiks. As concerning this note Catholick see more in the first quest on.

The Church is called Apostolicall, because of the Apostles planting, excellency and prerogative.

The fourth note, is called Apostolicall, because it retaines the seat of the Prince of the Apostles, so that, for her singular excellency and prerogative, from the holy Apostle himself, of all the auncient Fathers she is called Apostolicall. *As S. Hier. epist ad Dom. To the Holyes, saith he, that is, I in my selfe to the communion of the chayr of S. Peter.* And seing all the other Seates of the Apostles, as Ierusalem, Alexandria, Antioch, haue perished, and are possessed of the infideles, only the chayr of Rome by the prouidence of God, remayneth: in which as *S. Aug. epist. 162. sayes, hath euer liued the principality of the Apostolicke chayr.* And albeit in Rome there hath byn diuerse mutations, and temporall Lordes, sometyme Emperors ruling, now the Gothes, now consuls, notwithstanding the Seat of Peter hath remayned vnmoued, which is done by the prouidence of God. See more in the 8. question concerning the Apostolicall succession.

The Apostolicall chayr still remayned vnmoued albeit Rome hath byn subiect to diuers mutations.

To what ende the Protestants labor.

*Cent. 4. 5.  
Apoc. 3  
Pras. 21.  
Ephes 5  
2. Cor 36.  
Zac. 7.*

*Mat. 20.*

For conclusion it is the intention of the Protestantes that there should be no Church at all, but such as is none, prophane, obscure, and satanicall. They lay the fault on Christ, and defende that he hath forsaken his owne spouie, and to haue discharged the gouernour of the ruling his owne Ark: and to haue dispyed his owne flesh. Hath he permitted the Synagogue (which was lesse beloved of him) to remaine only seauē. i.e. yeares in captivity for her finnes and his Church which once was visible, and perfect, to be led into error, and from error to haue perished these thousand years past hath the diligent husband man (who went out

out diuerſe tymes in the day, to conduce labo-  
 rers into his vyneyarde) neglected it? or hath byn  
 ſo carreleſſe to ſuffer, and permit brambelles, &  
 thornes of error, & ſuperſtition to ſuppreſſe the  
 vynes, and his vyneyard to be come a wilderneſſe  
 only fit for the fyre? Is the kingdome of God  
 (which in the Scripture is called his Church) cor-  
 rupted with error, and is falſhood permitted to  
 reygne in her: ſeing the kingdome of God is the  
 kingdome of verity? Is lykewyſe the tabernacle  
 of God ſet in the ſonne, become inuiſible, and ob-  
 ſcured? Is the city of God, ſituated on an hill, be-  
 come confuſed babel? Hath Hell gates preuailed  
 againſt his Church? Hath the ſhipp of S Peter byn  
 drowned with the ſeas of Hereſies? Is the ſanctu-  
 arie of refuge become adenne of dragonnes? Is  
 the mount of thy ſanctification become the mount  
 of prophanation? Is the inheritance of God ſoe  
 polluted? Is the ſtrong caſtel with adamant walles  
 thus beaten down? O wondrous reformatiō, who  
 belieues them?

O B I E C T I O N.

**T**He Lutherans, and Calviniſtes, and moreover all the  
 Ghoſpellers agree in one vniforme defence of the reſor-  
 med faith, Againſt the Papiſts: Ergo.

A N S V V E R.

**I** Grant ye agree but lyke Sampſones foxes, who  
 forthwith running hyther, and thither brunt  
 vp the corne of the Philiftins, but their heades  
 were deuyded. Such are Luth. Calu. and all the  
 reſt of the crew of the Euangeliftes Proteſtantes,

to wit, that their tayles that is to say, forces, and euill will, do assist and help others handes, to burne the haruest of Gods husbandrie, but in religion, and capitall pointes they are extreame discordant, through the whole articles of our faith euen vnto death.

## O B I E C T I O N.

**Y**ow are called Papistes, which is a name not pertinent to the Catholike Church: but seeing this name is a particular name, ergo it doth also separate you from the Catholike Communion.

## A N S W E R.

**I** Confesse we are called so, of only Heretickes, but not so of any nation vnder heauen, no not of the Turkes; neyther is that name of any particular man (as Heretickes names be) but of him, who in the place of Christ, governeth the Church of God, and if all the Popes were nombred to this present day, all the Protestants are not able to fynd one, that is called by this name Pope, or any of them to haue inuented any new religion, or to haue left any disciple after thē, who haue byn named after that name. Therefore when we are called Papists, I aske of the Heretickes, was there euer any, that was called Papa, by his proper name? or did euer any Heresie continue a thousand yere without a name giuen to it? but how should the Church descrybe Heresies to vs, but by naming them from their proper names for their names shewe who haith instituted and inuented that sect?

## O B I E C T I O N.

**T**He Church is believed by faith: but we believe the holy Catholick Church: Therefore it is not scene, because faith is not a thing of appearance, and scene.

## A N S W E R.

**T**He conclusion is false, because that which is seen may also be believed, in so far as it hath some thing, that is not scene; as Christ Iesus was scene with mens eyes a man, and was believed by faith, God, and man, as is said 10. 20. to S. Thomas, because thou hast seen me Thomas, thou hast believed, that is to say, thou hast seen a man, and thou hast believed him to be thy God, and Lord: even so we see men with our eyes, who appertain to the Church, and those men we believe to be the holy Apostolik and Catholick Church, and in this Church to be only remission of sinnes, grace iustification, eternall lyfe, and therefore out of this multitude of mortall men, neyther Salvation, nor the favour of God is to be expected, of any other societie, or Church.

## O B I E C T I O N.

**C**hrift, sayes, that the Kingdome of God shall not come with observation, neyther shall they say behold here or there he is, ergo the Church cannot be demonstrated and seen.

## ANSWER.

**T**He solution is made in the words following: for he sayes, behold the Kingdome of God is with yow, but Christ denyeth not but the Kingdome, his Church may be seen and demonstrated. But he answers the foolish question of the pharisee, who had heard so oft the Kingdome of God preached of Christ, who was desyrous to see it, it is answered, that Christ is not to reygne in this world after their mynd, as other Kinges doe with magnificence, and pompe, and to place the throne of Maiesty in a certaine place of the Kingdome; but he sayes he dorch reygne as he hath begunne in the hartes of men, which is his Kingdome, whom he doth paint out with his finger, saying *Mat. 5. Blessed are the poore in spirit, for theirs is the Kingdome of God, & we, ye are citizens of Gods kingdome the Church, from which the pharisees are farr of.*

## OBJECTION.

**T**He Church is belieued to be Holy, and none except the holy appertayn to the Church; but holines is not seen & knowne with the eyes, ergo the Church is inuisible, & the members of the Church are vnknowne.

## ANSWER.

**T**He conclusion is false, for there are Sainctes and holy men in the Church, albeit we see them not, yet we belieue; for to a lyuing tree there adhere many dead branches, and in the body of man are many humors, and excrementes without

our life, resident in the body: and yet notwithstanding all men believe, and say, that a man is a living man, ergo.

O B I E C T I O N.

**I**T is defended of the Fathers, that the Church in this present life, is sayd to be beautifull, and to be without spot. cant 4 Ergo sinners and wicked men are not members of his Church.

A N S W E R.

**T**He Scripture in that place speaketh of the Triumphant Church in Heauen, notwithstanding if with *S. Greg. cap. 86 Ecc. dogmat.* Thou cōpare it to be the militant Church: in that sense, it is called also beautifull, and spotles, because of the Sacrament of regeneration, which makes her members lively by inherent righteousness and grace, & are made glorious before God: and are not obscured, and hid, as the Donatistes thought with the conuersion of the wicked. And albeit as *S. Greg. cap. 4. Gen.* sayes, no iust or holy man doth want sinne: yet notwithstanding he fails not to be holy, and iust, if in affection he retayn holynes, and righteousness, and by penance doth wash away his sinnes, carefull to keep himselfe from mortall synnes, and is contrite for the veniall, saying with the Psalm. 50. Create in me a new hart o God.

O B I E C T I O N.

**T**He Church of God is only in the spirit, because it is believed, ergo it is inuisible.

A N s w e r.

## ANSWER.

**I**F the Church be inuisible, how hath Christ commaunded *Matth. 18.* to tell the Church: *and if he beare not the Church let him be &c.* but if the Church be inuisible how shall she be told, and how shall they hear her censure? Lykewyse if the Church be the body of Christ and Christians, members; *Rom. 12. 1. Cor. 1. & 12. Ephes. 1. Coll. 1.* If the Church be inuisible, and only mathematicall, how hath the Apostle sayd, ye are the body of Christ and members of his members? It is true the Protestant Church is inuisible, and mathematicall, but the Catholick Church is a visible Church, as a candell on a candellstick, and as the sonne and moone in the firmament: *Luc. 11. ps. 19.* For if it had been mathematicall and hid, *S. Paul* should not haue had the prayeses of all the Churches, *2. Cor. 8.* Neyther *Dauid* would not haue sayd *Ps. 21.* With thee, my prayse is in the Church of the people: and in the chaire of the elder they doe praise him. What the moderne heresies do say, about the inuisibility of the Church, the same haue the former Heresies done lykewyse, as *S. Augustin* is witnes against the *Donatists*, who would haue included the vniuersall Church in that inuisibility, and in a hid corner in *Africk*.

## Q V E S T I O XIII.

Of the pretended reformation of the  
Protestantes.

**W** Herefore enuyously name the Papists our reformed Church, deformed. Seeing we haue reiected all papiſticall doctrine, and ſuperſtitionsof Poperie out of it. Bucherus, Melan. Piſcator. Sarcer. Caluin. &c.

## A N S V V E R.

**T** Hat ſhall we declare friendly without enuy, ſeeing that vnder the pretext of a ſounde re-  
formation, ye haue introduced a moſt horrible deformation, concerning the doctrine of fayth, and in abolishing all eccleſiaſticell diſcipline, in reiecting the generall Counſelles, in condemning the ceremonies of the Church, in diſpyſing the auncient Fathers, and in giuing liberty to the fleſh. For what is more deformed, or abominable in religion, then to counfound, deforme, and deny, the faith of Chriſt? For what article of our faith is not deformed, and denyed of the Proteſtantes: as appeareth by the iudgement and doctrine of their owne Rabbies?

The Proteſtants reformation conſiſtes in denying the article of our Faith.

Against the 1. article of the Creed.

And ſeeing the firſt words of our beliefe, conſiſt in this forme, I Belieue. So that after S. Pauls definition Heb. 11. *Fayth is the ground of things which are hoped for, and the euidence of things not ſeen.* This faith muſt be reſolute, and vndoubtedly believed of all Chriſtians, which all good Catholickes vndoubtedly

what the Proteſtants belieue, is from the catholicks beliefe by proper definition.

T

tedly

- I. tedly doe belieue, both in hart, and mouth, without any waueringe, or erroneous opinion, and this is the Catholikes beliefe: such was not the beliefe of Luther, saying, *That he hoped so soone as the curiosity of these tymes should be fulfilled, his monuments would decay, and perish. Serm. conuualis. fol. 158. & in pras. Tom. 1. & Tomo 2. fol. 9 & in pras. lib. de abusu missa.* Moreouer he sayes I neuer dismisse these cogitations out of my head, that I wishe I had neuer begunne this course. In this remorse, and distrust is Zuingl. *epist. ad Alberum*, saying, *In matters of faith we desyne nothing, but only deliuer our opinion.* Lykewyse how laboures Calvin, as reportes Bolf. *in vita Calu. cap. 22. Beza, Oecolampad. Melanch.* That they haue euer adioyned to their inconstant fayth, to bynd it to the compassse of reason. For say they, Gods word, ought not so much to be followed in diuinity, as the words of nature: in that we should looke with the left eye at the word of Christ, but with the right, at the natures of things. Lykewyse Calvin in Ioh. cap. 6 & cap. 7. declareth this of his bretheren, what opinion they be of, for sayth he, *That by meanes of their carnall conceipt of Christ, they cannot attayne to perceauie him worthely: and by corrupt interpretations, they are come to a contempt of the Euangely: for when the reason of any thing appeareth not vnto them, they suddainly dispyse it.* So that in the beginning they stumble and doubt before they proceed any further. And when they say, I belieue in God, to make a foundation in whom they anker their faith, they are found lyers, and condemne themselues: for how doe they belieue in God, who are Atheistes in profession? for by the true signification of the word, they renounce & disclame all from loue, or belife of God. Moreouer neyther belieue they in God, who make him the author of euill, who doth attempt
- II.
- III.
- IV.
- V.

How repugnant are the Protestantes in the belieue to say I belife in God who are found lyers.

attempt none, *Iac. 1.* who in mistaking the effect of the article, transforme him into a diuell, for sayes not *Luther*, that God doth worke euill workes in the wicked? *Roff. art. 36. and Calvin. lib. 3. inst. cap. 23. § 7. & cap. 21. § 7.* sayes, That it was decreed of God, that Adam should sinne. And lyke wyse in the same booke, he sayes, whom God hath appointed to damnation, by his iust, and irreprehensible decree, he shuts vp from them, the way of lyfe. Do these men belieue in God, who they make author of all euill, and iniquity? Are they not lyers, and their beliefe abominable? Is not this defended of *Zuingl. de prouid. dei Tom. 1. fol. 365.* when we commit adultery or murther it is Gods workes, as mouer, author, and inforcer: for the murtherer by Gods impulsio[n] doth kill, and is often constrained to offend. Moreouer they belieue not in God, who account questions concerning the deity, but trifles, and indifferent things, and no wayes necessary to saluation, and such be the question of Christ, his office and mediation, his consubstantialitie with the Father, of the vnity of the Trinity, of Predestination, and of freewill, of iustification, of Angeles. For in true beliefe the reputation and knowledge of God, and what be- longs to him is of greater importāce, then al other things in Heauen, and earth. *Beza de Heret. a ciuili. Magist. puniendis.* Moreouer as concerning that word of the beliefe in calling him Father, truely as they misbelieue God, so do they misbelieue the Father, whyle they deny and misbelieue the Tri- nity, for sayes not *Caluin. lib. 1. inst. cap. 13. §. 5. & lib. ad Valent. Gentil. & Epist. 2. ad Polonos.* That he would the name of Trinity were buried, & that these words in the Litanies rehearsed of Christiās, Holy Trinity one God, haue mercy on vs, is a Barbarous and vnproper prayer. Lyk- wyse *Ochim. Dial. lib. 2. dial. 19. 20.* Calleth the name

The Prote-  
stants misbe-  
lieue God.

VII.

VII.

The Prote-  
stants mis-  
belieue God  
whill they cal  
him Father &  
deny the  
Trinity.

VIII.

*Trinity a sathanicall and diuelish name*. Whereupon the family of loue hath reiected the name Trinity, as a papisticall fiction. *Edw. Roger. cont. fam. Lond an. 1578. Art. 24. 25. 26.* Lykewyse Luther in enchired. *Pracum. ann. 1543* he saies, *That his soul abhorreth that prayer Holy Trinity one God haue mercy on vs:* and lykewyse that word *Homouision*, that is to say the consubstantiality of Christ, betwixt the persones in the holy Trinity. To animate this detestable hatred the more, the *Seruetians* called the Trinity a thre headed Cerberus, and belhound, *Beza epist. 81.* And moreouer to this effect was not the Embassadge of the Calvinistes, of Poll, and sent to Zurick, and to Geneva to haue this Article abolished out of the beleife, and that the name Trinity should not be mentioned? Whereupon the Calvinian Synod ensued at Vilna an. 1589. 11. May: where it was ordeyned by publick decree, that all Ministers in their Sermons, should not make mention of the Trinity. *Symler. an. 1560 in vita Bulling. fol. 33. Brendenbachl. 7. cap. 19.*

IX.

Lykewyse they misbelieve the Father, who with Calvin. *lib. 1. inst. cap. 13 §. 13. 23. 24 & vlt.* doe affirme it foolishnes to believe or think, that God doth continually beget his Sonne. Whereas by this continuall vnderstanding, he must euer produce a word, which is the wisdom of the Father, & his Sonne.

II.

Lykewyse all they misbelieve the Father, who excludethe Sonne & holy Ghost, from infinit Diuinity, and coequality with the Father. *Melan. loc. com. ann. 2539. fol. 8. & 10. & ann. 1545. fol. 53. & an. 1558. loco de filio.*

12.

How the Protestants denye God almighty.

In calling and attributing to him Almighty, amongst the principall protestants, this Article is denied: Calvin *lib. 2 inst. cap. 7. §. 5. & 24. & lib. 4. cap.*

cap. 17. §. 24. & in psal. 37. v. 4.

Moreover whereas we Catholickes professe him maker of Heauen and earth, the which right beliefe doth confesse, that the Sône & holy Ghost created asmuch as God the Father, seing they are not distinguished, one from an other, as they are God, and consequently their doings are, and must be, all one in externall operations: such as in the creation of the world. Against this article fightes:

*Calu. cont. Valent. Gent. & lib. 2. inst. cap. 14. §. 3. saying that the name of God peculiarly doth belonge only to God the Father; and that Christ considered according to his persone, may not be called Creator of Heauen and earth.*

Which vngodly assertiō being allowed to be true, besides all other absurdities, it followeth, that Christ according to his persone, should not be God; or at least there should not equality of goodhead be belieued. And moreover in his *Comment.*

*in cap. 14. Gen. v. 18. and in 6. Iob. v. 57. he sayes, Christ our Lord to be but a second King next to God, and a second cause of lyfe. Hath this Arch-Rabbi had any respect to S. Paul Phil. 2. who iustifieth his equality with his Father, to rob him so easily? Moreover the*

*very deity it self could not retayne Caluin frō this abominable blasphemy. Lykewyse Caluin affirmes That the word of the creation was imperfect, for somuch that in Heauen he is not dutifully, and sincerely serued without sinne, committed euen by the Angells themselves, Calu. in c. 1. col. vers. 20. Which doctrine is contrary to the Scri-*

*ptures, that witnes that in that Heauenly Citry is no vnclen thing, or sinne. Apoc. 21. Seing that all power and gouernement belongs to the Father; all wisdom, knowledge, and doctrine, belongs to the sonne: all begnity, liberality, plenitude, and sanctification is appropriated and imputed to the*

13.

14.

15.

# 150 THE PROTESTANTS

holy Ghost, all good things are ascribed to the three persones, not excluding any good from any of them, as being all three equall God, and consequently not vnequally fountaynes of all good things, as well in particular as in generall.

Morouer concerning this article, which sayes, and in Iesus Christ his only Sonne our Lord, many of the Protestant Professors appeare to be against this article. For some affirme that Christ is not the Messias, others saye, that the name of Christ is a filthy name. Some other that he was a deceauer of the world, and that he was not God. Some other sayd that he had but a meane measure of Godhead: Some lykewyse sayd, that he was ignorant, and his discourse absurde, and himself no more God, then Socrates, and Trismegistus &c. All these blasphemies are extant in the first and second article of the family of loue, as wryteth Rogerus against the sect of the family of loue, printed at London an. 1579. Lykewyle Cartwright discentes nothing from his former false bretheren whyll he sayes in his 2. replic. pag. 191. That he could not be persuaded, that the Israelites was so madde, as to belieue him to be the liuing God, whom with their eyes, they did behold to be a miserable, and simple man. And therefore all the world may see of themselves, what distrust they haue of Christ to be God, and our Lord. Morouer they impugne this Article who equal themselves in Gods fauour, & in right to Heauen, vnto Iesus Christ, the only begotten, consubstantiall Sonne our Lord. Lykewyle they belieue not in Iesus Christ our Lord, who distrust any part of his doctrine, whether it be of the Sacraments or whatsoever other point, because they conceaue it not in their vnderstanding as Caluin affirmes in cap. 6. ¶

7. Iob. when the reason of any thing doth not appeare vnto vs, such is our great Pryde, that we esteeme it nothing. Lykewyse they misbelieue this article, who thereby haue made God the Father sometyms not to vnderstand, which is his begetting, For sayes Calvin it is foolishnes to thinke that God the Father doth continually begett his Sonne: And so the sonne is abolished, who is not otherwayes actually the Sonne of the Father, but by determinating actualy the relation of the Father to himself. Whereupon Luther diss. de deo. Thes. 18. Tom. 2. VVittenb. lat. It is no marueil, saies he, if Arius, if a Iew, if Mahomes, and all the wold denie Christ to be the Sonne of God. And farlesse marueil, if the Protestant be also thus perswaded, to deny Christ, considering their principall Euangelistes teach the same.

23.

24.

Against the 3. Article.

Moreouer as concerning that Article. Who was cōceaued of the holy Ghost borne of the Virgin Marie. It is impugned & misbelieued by those who blasphemously affirme the holy Ghost, to haue been Father to Christ, in manner of other Fathers towards their children, as reportes Maldonat. in cap. 1. Mat.

25.

How the Protestants deny Christ to be conceived of the holy Ghost, and borne of the Virgin Mary in the creed.

26.

Lykewyse others misbelieue this Article, who belieue Christ to haue byn only cōceaued, but not borne of a Virgin. Caluino-Turc. pag. 530. 531. & Greg. de Valent. de Virg. S. Maria. To which assertiō Calvin condescendes saying: That the blessed Virgin was in manner weakened in traual vpon Christ, as other women in their traual.

Lykewyse they misbelieue this Article who equal or prefer themselves to be the B. V. M. and such are the Houling-Puritā-typling Sisters, with Rachel Arnot, the maistresse of the congregation, with Smythes daughters, besides these ring-leaders,

27.

## 152 THE PROTESTANTS

ders, there is not a dyrtie hussy, or drabbe in the Ile of Britane, but will auouch the same, which the poore people would not so ignorantly doe, if they were not teached of their high diuynes soe to say, and belieue, against the true grounds of Scripture, that pronunceth her prerogatiue to be blessed aboue all women, and to conceaue and beare a child, and heto be the God of Heauen, & earth, which no other women euer had, or did.

28.

Moreouer they misbelieve this Article, who make Christs body as much in Abrahams tyme, as when it was conceaued, and borne by the Virgin Mary, not only in efficacy, but also in essence & nature as Beza did, *lib. cont. Heshusium. fol. 284.* On this sam subiect is the colloq. mompel. gart. saying. Christs body was extant euen in the tyme of Abrahā. Wherupon these absurdities followes, that Christ was true man in essence, and in existence before his conception, & birth, & so consequently the Angel sayd not true to the shephearders, that this day is borne to you a Sauour, and that the Blessed Virgin Marie was not his Mother &c.

29.

Moreouer they make Christ to haue two bodies, one deliuered in the supper, another borne of the Virgin Mary, because they forge another Christ, thē was her Sōne, as witnes *aucto. diallastici. vide Bellarm. 5. Euang. pag. 98. Colon. 1595.*

30.

Moreouer they misbelieve this Article who affirme that Christ was not eternally, but began only at the tyme of his birth. *Symler in praf. lib. de aeterno dei filio.*

Against the 4. Article.

How the Protestants deny this article that he suffered

Moreouer as concerning that Article. That he suffered vnder Pontius Pilat was crucifyed, dead, and buryed: many Protestants deny this Article by euacuating the Passion of Christ, and that by saying

saying that the blood is putrified in the earth, and red, and how  
 for that cause which is putrified and corrupt, cā<sup>they euacuate</sup>  
 not redeme vs but the Apostle defendes the-con<sup>his passion.</sup>  
 trary 1. Pet. 1. who sayes, *Ve were not redeemed by any*  
*corruptible pryce.*

32.

Morouer they euacuate the passion of Christ,  
 according to all other partes, who with *Molinus in*  
*Harm. Euang.* makes the merits of Christs of noe ef<sup>ff</sup>  
 fect, saying: they profit vs nothing, they were of<sup>ff</sup>  
 no force, but only the death of Christ, redeemes<sup>ff</sup>  
 & promerits for vs: and that his preaching is lesse a<sup>ff</sup>  
 vailable then other mens, who by preaching, de<sup>ff</sup>  
 cancell the multitude of sinnes. Lykewyse his fa<sup>ff</sup>  
 sting and prayers were lesse worth, then the *Nini-*  
*mites*, who thereby elchewed the wrath of God: &<sup>ff</sup>  
 likewyse lesse worth thē *Moyse*, who purchased<sup>ff</sup>  
 to the Israelits gods fauour: more ouer his volūary<sup>ff</sup>  
 poverty, his innocent lyfe, his circumcision, his<sup>ff</sup>  
 workes of mercy, are of noe value and benefite.<sup>ff</sup>  
 Wheras in any other, all, and euery one of these,  
 had been a sufficient pryce for Heauen, which cā<sup>ff</sup>  
 not be denyed to be of infinit pryce in Christ, and  
 consequently of sufficiencie, all, and euery one of  
 them, to redeme a thousand worlds, vnlesse  
 Christ be denyed to be of infinit dignity. Where-  
 fore all diuynes belieue, that Christs death was a  
 demonstration of excessse of loue, because he so lo-  
 ued his; that of the end, and consummation of all  
 loue, he left them abundant proofes, and that his  
 merites were sufficient to redeme a thousand  
 worldes, if Christ would haue ben cōtented with  
 that which was sufficient, omitting what was a-  
 boundant *D. Thom. 3. part. de Christs merit & 1. 2.*  
*quest. 114. tota.* Wherupon it followeth that ney-  
 ther his death was sufficient satisfaction of sinne,

V.

and

# 154 THE PROTESTANTS

and consequently neyther Christs lyfe, nor death, are allowed to be meritorious, and sufficient to redceme vs.

34.

Morouer a great absurditie followeth, because they euacuate Christs death, who make Christ vn- uoluntary to haue suffered for vs: for as euery sinn is voluntary, so is euery merit. But *Calu. in cap. 26. Mt. v. 39* sayes, that he refused to discharge the office of a mediator, & reputed Christ at the tyme of his passion, to haue had no sufficiencie about other men, and that in his prayer did not appeare a temperate moderation, *et Caluin. lib. 2. inst. cap. 13. §. 10. 11. 12.* sayth that he was tormēted with doubt- fulnes of his conscience: and that he was astoni- shed with the horror of Gods malediction, and tormented with the fear of the bottōles pit of hor- rible destruction, and he burst out into a voice & crye of desperation, and being ouerwhelmed in desperatiō. he ceased to pray long to God. Which doctrine also cōfirmeth *Beza in cap. 27. Matth. & Mar- lor. in psal. 22.*

35.

Morouer they euacuate the passion of Christ who affirme him to haue been our deliuerer only, and not our redeemer. *Hedus apud Clebitium in Vi- floria part. 2.* And lykewyse also they who reiect the name of merit, and with Calvin affirme *lib. 2. inst. c. 17. §. 1* If any would, sayth he, oppose Christ to the iudgement of God, there would no place remayne to any merit, because there is not in man that dignity, to deserue any thing of God. And so for conclusion of Caluins assertion the merit of Christs death is naught, & Christ is only affirmed to be but man, & not God. For in expresse termes all Hereticks saye, Christs blood, Death and passiō, to haue nothing auayled to the redēption of man- kynd,

36.

kynd, and that Christ with all his workes deserved not heauen, or at the least to say, that his death, and passion are profitable only for the predestinat, and that no other haue any benefit thereby. *Calu. cont. Heshus. pag. 39. Beza in colloq. Mompel. 1. pag. 522. Busc. sup. loh. pag. 34. Musc. in loc. Theol. fol. 363. 367. Zanch. in miscellam. pag. 3. 200. 206. Aret. apud Schlus. lib. 1. art. 6. 25. 26. & lib. 2. fol. 42. Theol. Calu. Whereby it followeth that Christ is not redeemer of all, or mediator for all offences, and offenders, neyther intending their saluation.*

Moreover as concerning that Article. He descended into Hell, the third day he rose againe from the dead: It is mightely impugned of the Protestantes, for *Carlit. in his book that Christ descended into Hell, sayes, it is a pernicious Heresie, to say, that Christ descended into Hell, and Beza in Apol. 2. ad Zantes pag. 385. These wordes sayes he; entered into the creed by inaduertisement.* Or other wayes by glossing these wordes, that his descending, was only the suffering of the panges of death on the crosse, wher not only his humanity, but also his diuinity indured paynes, yea and death. *Luth. conc. pag. 276. sayes that he would not acknowledge Christ to be his Sauour, if only his humanity had suffered. Yea Caluin backes, Luther, in Cataches. cap. de fide. This is Christ descension to hell, that he suffered that death which God in his angre inflicteth on the wicked. And againe, lib. 2. inst. cap. 16. § 10 & cap. 26. 27. Matth. That he suffered all the paynes in his soule, which by God in reuendgmēt are exacted of the damned. thus he. In which doctrine is contayned besyde the death of Christs body, the death of his soule, and of his diuinity, & that after he had endured such deaths, to haue suffered all punishments of the damned.*

Against the 6. Article.

How the protestantes deny Christ to haue descended into Hell.

37.

38.

Calu. blasphemies against the holy Ghost.

39.  
Christ descen-  
tion to Hel,  
how it is vn-  
derstood of  
the Hereticks

They intend  
to deny limbo  
and purgatory  
by denying  
Christs descē-  
tion.

Hell is taken  
metaphori-  
cally of the  
Protestantes.

Morouer they impugne this article by making his descenſiō nothing els, but Christs buriall in the ſepulchre: as *Zuing. Oecol. Buc. Calu. inſt. Trem. Mart. Beza* doe affirme. And becauſe the common name for Hell in Hebrue doth ſignifie ſomtyme a graue, or ditch. And yet notwithſtanding Caluin confeſſeth, that the ſayd name, more vſually & properly doth ſignifie Hell, the place and ſtate of the damned, alſo many of the Proteſtāt profeſſors oppoſe Beza, ſhewing by manifold paſſages of Scripture, that the Hebrue word *School*, & the Greeke word *adus*, and in Latin *Infernus*, doe ſignifie an Infernall proper place of the damned. And yet neuertheleſſe ſome are not aſhamed, to deny Christs deſcention to heel, thereby to maintayn their former blaſphemies, of his ſuffering the paynes of the damned, on the Croſſe; and to euacuate the delyuerance of the Fathers out of the Limbo, and purgatorie. And therfore to remoue theſe blockes out of way *Beza* in cap. 2. *AB*. He traſlates by his owne confeſſion, and contrary to the opinion of his fellow compaignions, contrary to the Greeke & Latin interpretors and Fathers. Wherupon *D. Humfrey lib. 2. de rat. interpret. pag 219 220.* ſaies, that the forſayd Hebrue word, ſhould not be traſlated graue, but hell, if the authority of the holy Ghoſt be obſerued. For this hath been Bezas intētiō to traſlate graue for hell, and Chriſt ſoule, for body, to deny hell, and all infernall torments, and that mention is made of hell metaphorically. Albeit forgetting himſelf, proueth by Scripture, and Fathers the contrary ſaying, in cap. 16. *Luc*. That Chriſt deſcended into the earth into the receptacle of thoſe who were there long retained.

Morouer *Bullinger* in *1. Pet. cap. 4* impugneth this article,

article that Christ descended no otherwayes into hell, then as he dayly descended to vs, to wit, only by spirit and vertue, in such sorte, as none surmise his body or soule to haue disceded. To which agreeth Brentius, that there is no other but a figuratiue, imaginatiue, and spirituall hell, without other tormentes, then metaphoricall.

This practise of Heresie *S. Ang. lib. 3. de doct. Christ. cap. 10.* fortould, saying: when the myndes of any are preoccupied by errour, all that Scripture hath to the contrary, they affirme it to be spoken, but figuratiuely. As for example they begunne at the Sacramentes to make them but figures, and followed next to affirm all promisses by Christ, made for good workes, to be but hyperbolicall: diuerse mysteries of his lyfe to be ineffectuall, all his passiō suffered, to be but figuratiue, and histrionicall: and Heauen and hell to be but only tropical, & fantasticall: so hath sayd of the Iosias Simler, in *vita Bulling. fol. 3.* & Alan. *cap. dial. 5. cap. 18.*

Al Christe  
suffering  
& actions  
shalbe but  
figurati-  
ues & no-  
thing in  
effect.

Morouer this article is impugned for the other part of Christ resurrection saying with Calu. in *sua harm. in cap. 24. Luc. v. 38. & Beza 1. Cor. cap. 15. v. 23.* That Christ wanted some perfection of a glorious resurrection, and as yet neuer to haue risen, but yet to remaine dead. Wherupon great exceptiō hath been made against the feast of Easter in remembrance, of Christes resurrection, amongst the new professores who desyred to abolish it, or obserue it according to the Jewes ceremonies. *Luth. de conc. Bal. lib. 3. cap. 25. de scrip.*

Morouer this article is impugned by Zuing. *tom. 2. rep. ad Luth. librum. de Sacr. fol. 465.* VVho denyes Christ to haue risen by his owne power, but ridiculously mocking Luther sayes, that the grosse

# 158 THE PROTESTANTS

Against the 7.  
Article.

44.

“pretor, Luther, apparelled in his red hose, in lyke  
“maner as Christ went out of his Sepulchre, might  
“also haue issued. For Christ after his death issued  
out of the Sepulchre of his own force, and power,  
without remouing the stone, place or monument,  
as all the Fathers and Doctours affirme.

As concerning that Article. He ascended into  
Heauen sitteth at the right hand of God the Father  
Almighty. This article is contradicted of the Lu-  
theras, affirming Heauē to be belowe in the bow-  
els of the earth, and hell in the highest partes of  
the world. *Vid. admonit. Caluinist. ad libr. concord. &*  
*Danen. cont. Osiand. Next by Calvin. saying. lib. 2. inf.*  
*cap. 14 §. 8.* That Christ siting at the right hand of  
“God will continue no longer, then till the day of  
“iudgment. Lykewyse Beza impugneth this article,  
“*incap. 3. Añ. v. 21.* saying his being at the right hand  
“of God his Father, doth hinder his true being in the  
“Sacrament. And lykewyse *Caluin. lib. 2. inf. cap. 14.*  
“§. 3. Denyes that he surpasseth the qualities of a  
“naturall body, and consequently could neuer as-  
“cend to Heauen, lykewyse some other affirme, his  
“being at the right hand, to argue an inferiority or  
“inequalitie with God the Father: or that God the  
“Father had a spirituall kind of body hauing hands  
&c. *Vid. intermangerie. pag. 157. & Numerium. in Bello. 5.*  
*Euang. pag. 72.*

45.

Lykewyse Calvin denyeth and sayes: that it is  
“not to be imagined ther is any place in Heauen;  
“wherunto Christ is ascended, or the humanity  
“of Christ accepted.

46.

Lykewyse many Protestants should opiniō, that  
“Christ ascention is nothing but a disappearing,  
“without any motion vpward, where he was be-  
“fore. *ita Ios. Simler. in vita Bulling. fol. 35. 55. Luth.*

tom. 7.

tom. 7. VVirtemb. fol. 408. 409.

Against the 8.  
article.

And concerning that Article, From thence shall he come to iudge the quick and the dead. This article is impugned by those, who graunt a Generall iudgement at the day of doome, but deny him to iudge, with any particular iudgment, at the houre of death.

46.

Lykewyse some hold, that only infidelity, is to be subiect to iudgement. *Luther sup.*

47.

Lykwyse this article is impugned of those who say, that God will iudge iniustly as *Luth. tom. 2. fol. 461. de seruo Arb.* saying: That like as God in this lyfe hath poured mercy & grace vpon the vnworthy, euen so in his iudgment he shall poure angre and seueritie vpon the vnderferuing. Which iniustice demonstrates, That God is the author of euill, not only by prouocation: but by impulsio and inforcement. For being the forcer to euill, how can he punish them iustly, who obey him?

48.

Lykewyse they deny and impugne this article, who affirme that Christ who should come to iudge, is dead according both to his humanity, & Diuinity: and this *Musculus* doubted not to maintayn publickly, to professe & spread abroad, that Christ remayned dead, and is not rysen, neyther ascended, or yet shall come from heaven to iudge any quick or dead, *Siluest. C. Zecanonicus de corrup. Morib. virtusq.* part. art. 3.

49.

And as concerning that Article. I belieue in the holy Ghost the holy Catholicke Church. Many Protestants belieue not in the holy Ghost, because they affirme it blasphemous, and idolatrous, to confesse Christ to be God, or to haue had any point of deity, before his birth of the Blessed V. M. and thereby denyeth the holy Ghost proceeding from the Sonne, no lesse then from the Father, *Bez.*

50.

Against the 9.  
article.

cont.

*cont. Heshuf. fol. 284. & colloq. mompel. fol. 77.*

51.

Lykewyse who impugneth the holy Trinity, doth to that end, that more easily he may reiect the holy Ghost *Zanch lib. 3. Elohim. Simler. in praf. de aeterno dei filio. Vnto which barbarisme Calu. epist. ad Polon. pag. 946.* accords. What is it we believe one God, as much as to say, the Trinity. believe you in God? as much as to say in Trinity: I hat they should know thee one God, as much to say, the Trinity. This is not only vnsauery, but also prophane, and I do dispyse it. This blasphemous derision, other Protestants dissembled not, but rebuke in highest manner. *Vid. Sch'us. in Theol. Calu. lib. 2. fol. 28. 14. 20. 26.* VVhen upon his disciples followed his example to mocke the holy Ghost as *Prateol. in Her lib. 10 cap. 10.* saying nothing in holy Scripture of the old or new testaments to be had of his Diuinity. Hereupon a Protestant exclames, *Strach. in Epistol. contra Calu. num. 45.* Beware Christian Reader, saies he, and especially yow Ministers of the word of God, beware of the bookes of Calvin, & especially in the article of the Trinity.

52.

Lykewyse another *Iohn. Schutz. in lib. 50. caus. causa 48.* sayes, Arianisme, Mahumatisme, & Calvinisme, are three bretheren, and three sisters, & thre breeches of one cloth, & he that will not fal in Arianisme, let him beware of Calvinisme who as a fewe Iudaizes,

53

Moreouer they impugne this article, who make their phantasticall imaginations, the very inspirations of the holy Ghost, and all their wicked inclinations, his motions. So Zuinglian affirmed him to haue this spirit saying: *Tom. 2. in Act. Viginti fo. 609.* I know for certaine my doctrine to be no other, then the most sacred, and true Ghospell. By the Angels,

testimonie of this doctrine I will iudge all men & Angels. Lykewyse, *Luth. Tom. 2. & Tom. 3. ad Gall. cap. 1. fol. 290.* sayes the same: I am assured Christ himselfe doth call me an Euangelist, and approueth me his preacher. Lykewyse *Calu. de vera Eccl. reformat. rat. 463. & de libro arb. cont. phigium lib. 7. pag. 192.* sayes that the matter it self, not Martin Luther in the beginning did speake, but God to haue thundered out of his mouth, and not we to speake now, but God to vtter his power: albeit each one of these are repugnant to other, yet are secure of their owne opinions to proceede from the holy Ghost.

Moreout, they impugne this article who derogate from holy Scripture, the authority due therto, by inspiration of the holy Ghost, of the wch *Zuing. tom. 2. Elench. cont. Anabap. fol. 10.* sayes that although Paul did arrogate so much to his epistls, as to think all in them cōtayned to be authentical: which is to impute to the Apostls immoderate arrogancie, wherupon it concludes Zuingl. to haue the assurance of the holy Ghost and not S. Paul. But *Ochinus lib. 2. dial. pag. 154. 155. 156. 157.* proceedes further saying, we should belieue no more thē the Sainctes of the old testament. Hereby we see the whole new testament is discredited, and misbelieved. Some other Hereticks were more courteous in abridging and excluding some partes of it, but not all. And what Ochinus alloweth Luther disproues, saying *Sermone de Moyse.* Let not Moyse be thrust vpon vs: we in the new testament will neyther regard nor hear him. *Et Iacob Curio in Chronol. ann. 1556. pag. 151.* sayes, that he had rather neuer preach then to propoūd any thing out of Moyse, and he that doth alledge any thing of his, doth

deprive Christ of the hearts of men. And that Moyses belongs not to vs, that he receaueth him not: for other wyse he should receaue all the Iewish ceremonies, that his gouernemēt is failled, & himselfe is dead: that Moyses only belongeth to the Iewes, and not to Christians. *Et Sand. de schism. Aug. lib. 2. pag. 272.* reporteth Buccerus, to say, If all be true which the Euangelists set down, Christ must be truly and really in the Sacramēt, yet whether we be bound to belieue absolutely euery thing set down by them, to be true or no, he would not be iudge. To conclude this is their designe what they list to belieue, that they will belieue & that they make the inspiration of the holy Ghost to be holy Scripture, and themselves Euangelistes, and true; and what displeaseth their mynds, be it in the new, or old Testament they can raze, reiect, & affirme it apochriphal, neyther in this are they satisfied, but perswade themselues that the holy Ghost himself could suggest or teach nothing but what Christ before had delyuered by mouth, and such restraint & limitation to be heedfully noted, This *Caluin. lib. 4. inst. cap. 8. §. 8* howsoeuer Christ foretould the contrary of the holy Spirit.

57.

Moreouer what is sayd of impugning of Scriptures, which is a misbeliefe against the holy Ghost, in that, there are few Protestantes, who haue not denied some part of Scriptures.

58.

Moreouer the holy Ghost is misbelieved, and impugned when traditions of the Church are denyed, although they be not all extant in the Scripture, as the name Trinity, the consubstantialitie of persones, the obseruation of Sunday for the Sabbath, the baptising of infantes, the receauing of the communion, fasting, and the feast of Easter

ster &c. Which traditions the holy Church acknowledges, to haue issued from the holy Ghost, according to Christ his promise, that he should not only teach, but also suggest all truth.

Moreouer the Protestantes impugne the holy Ghost, when they impugne miracles, which are done by the power of the holy Ghost, and not by the Diuell *S. Aug. in quest. ex viroq; test. quest. 102.* proueth that they sinne with the Pharisees, in the sinne against the holy Ghost; for there is no miraculous operations, but they appertaine to the working of the holy Ghost.

Moreouer the Protestantes impugne that article, to wit, the Catholicke Church, who cannot abyde the name Catholick, nor the name of Church, but rather tearme it congregatio, which properly belongeth to beastes. Of this see more in the first question, and in the twelfth, vpon the note Catholick.

Moreouer they misbelieve the holy Ghost, who affirme the Church may err, in any point of belife, not accounting of the promise of Christ, who had sayd that the gates of Hell should neuer preuayle against it. *Matth. 16. Luc. 22. Iohn. 14. Act. 2.* that is to say, the faith therof should neuer fayle, and the holy Ghost the teacher of all truth, should perpetually remayn with it, to keepe the spouse of Christ vnspoted, and without all wrinkle, and this Church is the Church of Rome, as the sectaries themselues professe, neyther deny they, but in this Church is vniuersality, consent, & antiquitie; as Fox *acts pag. 1359. Iewel repl. cont. Hard. part. 4. diuif. 14. & 21. pag. 249. & 268. Cal. lib. 4. institut. cap. 2. §. 2. 3.* Also considering that in no other profession, is the lyk holines of lyfe, and vnity in doctrine,

which accompany one another, as good and bad fruit of a good and a bad tree. No heresie that euer hath been, can make comparison with the Catholicke Roman Church: eyther for holynes of lyf, or integrity of doctrine. As for their doctrine, we may easily consider, to what holynes of lyfe it tends, as their owne Rabbins shall testimony giue. And first, *Caluin. instruct. contra Libert. cap. 13.* Hath any man coueted his neyghbours wyfe? let him inioy her if he ca: for he knoweth assuredly, he doth not contrary to the will of God. Let him boldly snatch by force, or fraud his neyghbours substance: for he will take nothing vntill God wil, and approue it.

62. Lyk wyse *Zuingl. tom. 1. in actus disp. Figurine fol. 628.*

God hath bound himself to giue vs Heauen, we need not trauail to attayn it. And as for fruites ensuing such doctrine, Luther sayes, *Tom. 1. in c. 8 Mat.* They speake of the ghospel as if they were Angels: but if you regard their workes, they are rather diuels. & in *nat. in 1. Cor. cap. 13 fol. 161 162.* They liue lyk hogges, & as dogges they die. Lyk wyse *Calu.*

63. *de scand. pag. 118 127 128.* Our preachers, I say our preachers, who enter into the pulpit are eyther of wickednes, or other euils more filthy examples, then Pagans are, and such forsooth as are to be cōtēned of the people, and to be pointed at in diuision, & I admire the patience of the people, that womē & childrē do not load them with myre, and dyrt. Lyk wyse *Zuingl. tom. 1. fol. 115.* We cannot deny but the heat of the flesh is ardent with vs, whereas the workes thereof, hath made vs infamous to all Churches.

64. Morouer the Roman Church hath stability, and constancy in her whol doctrine, in her Sacramēts, and

and Scriptures. But the contrary is with the Protestants, no constancy, no stability in their doctrine, as witness *Zuingl. Tom. 2. comm. de vera & falsa relig. cap. de euch. fol. 202.* We recant here what we sayd there, with this condition, that, that, which we deliuer the 42. yeare of our age, take place of what was taught in the 40. yeare. In this same mynd is *Beza in colloq. mompet. pag. 150. 268 388.* I confesse me to haue written many things, which I wish had not been written. I would to God the memory of them all were abolished.

Moreover they impugne this article, and fall in misbeliefe, who appeall to an inuisible Church, remoued from all senses, lyk a Platonicall Idea, separated from all knowledge, neyther extant in any country, neyther read of in any history, in which there is no Euangelicall Annunciation, no Sacraments minystrred, no persones knowne: and this is done, because their conscience informed them, that the true, visible, auncient, and vniuersall Church, ( in which Christs name, Scriptures, and Sacraments were preserued ) stood with vs agaynst them, in auouching the same. It is a desperate opinion proceeding from profound infidelitie.

As concerning that article. The communion of Saints, the forgiveness of sinnes. By this article it is euident, that there should be a communion betwixt the liuing and the dead, who liue and die in one faith, hope, and charity. But this article is misbelieved of the Protestants, who deny all correspondence betwixt the Saints in Heauen, and men in earth. As also they misbelieve & impugne Scriptures ( which iustify this controuersie of the invocation of Saints ) conformable to this article.

Moreover this article disalloweth the discordes  
X 3 amongst

65  
Against the 10.  
Article.

## 166 THE PROTESTANTS

amongst the Protestants themselves, For *Sturm di ratio. contradict. ineunda. pag. 24.* sayes, that the Lutherans in their published bookes do condemne the Churches of England, Fraunce, Flanders, Scotland &c. And call their martyres, Martyres of the Diuel. And Iesler. *Zuingl. Calvinist. lib. de diuturni belli eucha. pag. 25. 80.* There is no end of chiding, wryting, accusing, disputing, condemning, excommunicating betwixt the Lutherans and the Calvinistes, and this is the communion of the Saints in the reformed Church.

66.

Morouer they fall in misbeliefe and impugne this Article, who affirme it blasphemie to giue tytle to Saints in Heauen, which they themselves vsurpe and giue to sinners on earth, in this madde humor is Calvin, who not induring any honour towards Saints, or images, yet could permit his owne picture to be borne about the necks of them in Geneva, and when some thought it insolent arrogancy, and reprehensible, admonished that the people might sinne thereby, because they esteemed it as a remedy against mischances, answered them; grieue at it till yow burst, and after hange your selues. *Bols. in vita Calu. cap. 12.*

67.

Morouer as concerning the forgiuenes of synnes, all protestants remayne in this misbeliefe and are repugnant to this article, partly affirming only sayth to iustifye, and consequently being once in this Protestants sayth (which once had can neuer be lost) they can neuer after synne, & what should they believe, which they already haue; as we haue declared in the second question at length. Partly by making God, the author of euil, and themselves but bare instruments, and consequently not themselves, but that God hath need of the remission

tion

son of finnes. Partly in saying a man hath no fre-will, and consequently cannot synne. Partly by saying that synnes cannot be forgiuē in the Church, contrary to Christs doctrine Ioh. 20. For if the Protestant will not deny, but there is remission of finnes in baptisme, whey not in pennance, to the remission of finnes? for if the one, be a washing of the spotted, the other is also a loweing of the bound, and the one as necessary as the other.

Moreover as concerning the resurrection of the dead, this article is misbelieved and impugned amongst themselves; For Luther sayth of the Calvinists, that they intend to a manifest Apostasie concerning this article *Tom. 7. VVitt. defend. Verb. Can. fol. 390.* The same Villagaignon *epist. ad Geneu. & in pras. lib. 1. de eueh.* affirmes, that with his eares he hardit preached of the Calvinistes, that the hope of lyf did not belong to the bodyes, but to the soules. Lykwyse *Almaricw* on of Foxes Martyres as *Cæsar. lib. dial. dial. 5* affirmes. sayd, that there was no resurrection of the bodyes. Calvin is of this same opinion, in his *epist. ad Farell. fol. 194.* saying; In that the resurrection of the flesh seemeth incredible to thee, it is no thing admirable.

Against the 11 article.

68.

Moreover they misbelieve this Article, who deny mens soules to be immortall, vnto which opinion Luther is inclyned *Tom. 4. in Eccles. cap. 9. v. 5 & 10.* It appears sayth he, out of this place, that the dead feel nothing. Lykwyse *Calu. in pras. Psibrinachia & in pras. Gallasij.* sayes, that he knew certayne good men, to whome this opinion, of the soules sleeping, seemed sound. It followes that he himself is one of these good mē. who in the *ps. 130.* sayes, that the soules of the wicked are annihilated and not in hell. *lib. 3. iust. cap. 25. §. 12.* and the residue

69.

due to be but shadowes, imaginations, fantasies, idoles, dead; And consequently no immortality.

Purgatorie is  
abolished by  
denying the  
article of the  
resurrection.

This place  
serveth for the  
proofe of  
Purgatory.

Against the 13  
article.

Whereupon it was concluded in a solemne disputation at Geneua, (when they had long consulted how to auoyd purgatory) to say, Let vs affirme the soule to be extinguished together with the body, and so purgatory wilbe spedely abolished. For this doctrine is so vrgent, that they are perswaded that it cannot well be denied vntill the resurrection of the dead, and the immortality of the soule also be denied. But why is purgatorie so annexed to this article, that the Protestants are driuen to his extremity? because they obserued, that God oft forgiueth the offenses, and yet reserueth a chastisement for satisfaction: as in Adam, in Moyses, in Dauid: whose offenses being forgiven, yet Adam remayned subiect to death, and indured all other mysuries, Moyses neuer entred into the land of promise; Dauids child begotten in sinne dyed. So lykewyse, because God is ever one, and lyk himself, such as repent late or slackly, might be forgiuen at their death, and yet, for satisfaction, remayne in purgatory: therefore it is the rediest way to deny purgatory, by the denyall of the resurrection of the dead and mortality of the soule.

And as for that Article, the lyte euermlasting: So many are in misbeliefe and impugne this as deny God, Heaven, the resurrection of the dead, the immortality of the soule, and our redemption by Christ &c. And this is the great aboundant light of truth, that hath sprung with the reformed; who in the blindnes, and night of darkenes, wherein they are wrapped, do vane and glorifie, as in the clearnes of the light; *Greg. lib. 1. Mor. cap. 26.* who wilbe more curious to know how deformed the

Prote-

Protestantes profession is, concerning the articles of our creed, let him read *Quirinus Cnoglern de Symbolo Caluin. & Luther.* and he shall fynde a thousand pointes of misbeliefe, and filthy absurd errors, and negations in the twelfue articles of our sayth: that rightly they conclude their proposition to be true, to haue indeed in their reformation, reiected all papisticall doctrine. God, and all true sayth, and therefore iustly may be called deformerers, and no reformers.

Q V Æ S T I O. XIII.

Of the stability of the visibie Church.

**W** Herefore affirme the Papists the Church of God euer to be visibie, seing sometymes, shobath perished, and hath remayned altogether inuisibie. Luth lib. de Abrogand. miss. Caluin. lib. 4. instit. cap. 1. § 7. Melanch. in loc. com. loc. 12. & alij.

A N S V V E R.

**G**ood friends I belieue you suppose that Christ hath two churches, seing it is oly one, w<sup>h</sup>ich according to the propheties, is visibie, and spreed abroad through the whole world; and that her cinzins thyne (in the midst of a crooked, & peruerse nation,) lyke stares in the firmament, and doth remayne glorious in euery nation, shewing themselves members; in professing the doctrine, and Sacraments of this visibie Church. Therefore one it is, and not many. publick and not hid, the Kingdome of Christ is visibie, the tabernacle of  
The Church is visibie.

Y

God

God is placed in the sonne. Nether shall this  
 seeme marvell to any, if all that appertaine to the  
 Church would take heed to the last end, vnto which  
 all doth tende, and to the same principales & me-  
 diates if all I say would cōcurre with one mynde,  
 to wit in fayth, hope, and charity, for it cannot be,  
 that there be two Churches; other wayle, there  
 should be two last endes distinct, and two kindes  
 of principall mediates, to obayne these endes.  
 Therefore it is to be belieued of fayth, that the  
 Church of Christ hath euer bene visible, as may  
 appeare of her notes, and by many places of the  
 holy Scripture, of the which two shall suffice for  
 breuities sake, first in the *ps. 18*. It is sayd, that he  
 had placed his tabernacle in the sonne, that is to  
 say, he had placed the Church in the pure light,  
 that it may be visible to all the world. For as  
*Aug. Tract 2. in Epist. 136* sayes, he hath placed his  
 Church in the sonne, not in the night, but in the  
 day. Agayne he sayeth, what more am I to say, the  
 that he is blind that seeth not so great a mountaine,  
 and that he shutteth and closseth his eyes, against  
 the candell sette on the candlestick *Matth. 5*. Againe  
*S. Aug. vpon the 18. of Matth. 7. 15* our Saviour admo-  
 nishes: if they brother sinne against thee, goe, and  
 reprove him betwixt thee & him: if he hear thee,  
 thou hast wonne thy brother; but if he hear thee  
 not, yet take owne witness with thee, or two,  
 that in the mouth of two or three, witnesses,  
 every word may stand: but if he hear thee not,  
 then tell the Church, & if he hear not the Church,  
 let him be to thee as an heathen, and publican. It  
 hope if reason be with man, the reformed will  
 here consider diligently the wordes of Christ, be-  
 cause these wordes specially tell the Church.

forecure to the Church, as iudge, the which must  
 be visible, for no iudge can be inuisible, if he exe-  
 cute the office of a iudge; for how shall I finde  
 her, that is inuisible, how shall I declare to the  
 Church, if it be not visible, who hath euer insti-  
 tute recourse, to an inuisible iudge. Lykewyse I  
 ask how long hath your reformed Church bene  
 inuisible, what minystrs of the diuine word,  
 haue you had with you: what Sacraments: and  
 how are they minystr'd in all ages past: who of  
 you hath opposed against Vprying heresies. For  
 somuch as the spouse of Christ hath ben oppugned  
 in euery age? Answer for her inuisibility if you  
 can. As for the Catholickes, and to their purpose  
 many places of the Scriptures serue, as the parable  
 of the banquet: *The Threshing floor: and the fishers net, the  
 sheepsfold &c.* All which doth proue the Church to be  
 visible. In the name of the other Senatours of the  
 world, compereth *S. Aug. in his Epist. 161. ad Hon. Danat.* ”  
 making mention of the visibilty of the Church, and  
 belieues it of sayth. and as it were with his finger ”  
 pointing the Church of God euer to be visible. For ”  
 so much as S. Paul in all his Epistles putteth the na- ”  
 mes of these Cities, Kingdomes, and Nations, as *Ma- ”*  
*cedonia, Achaia, Ierusalem, Romanes, Hebrues, Corinth. Coloss.*  
*Philip Gallat Ephes.* Lykewyse *S. Iohn in his Apocal. writtes*  
*to the seauen Churches in Asia, &c.* Which Churches  
 vndoubtedly were visible, as the other Churches  
 rehearsed: therefore the Church is not inuisible,  
 and mathematicall, vnknewnto the world, but  
 only to God. Are Christian men so blind, as yet not  
 to see th's Church. Before your doctrine. which  
 of necessity must make a visible Church? for if the  
 Church be inuisible, how are you become visible,  
 for Pastors are the representation of a visible  
 Church,

Church, and not of an inuisible? who is so blind to  
 follow your imaginary opinions against the mount  
 of God. the glorious sonn, & the burning lip, & to  
 make the church obscured and darkened through  
 your idle opinions; obserue this for a true note, we  
 are all obliged, vnder payne of eternal damnation,  
 to cōioyne our selues to the true Church of God, &  
 to perseuere in her, that is to say, to obey her head,  
 & to cōmunicate with the rest of the mēbers. Lyke  
 as S. Hier. *sayes Epist. ad Dam.* Vnto thy holynes that  
 is to say, I loyne, and concord with the chayr of S.  
 Peter: I know the Church is builded vpon a rock,  
 whosoever is without this house, shall not eat of the  
 Lamb, and he is prophane. And if any man be not  
 within the Ark of Noe. he shall perill, induring  
 the deluge. Now truly it is impossible to any to  
 eat of this lamb, out of the right house, or to be out  
 of the ark of Noe, who desyres to be saued, or to  
 communicat with the true Church if it be inuisi-  
 ble. Therefore as the Israelites in the old testamēt  
 had the visible signe of circumcision, as a sacramēt  
 of a visible Church: euen so in the new testamēt,  
 the holy Ghost descended vpon the Apostles, in  
 visible signes, as a Sacrament of a visible Church.  
 for if in the law of nature, there was euer certaine  
 externall Symboles visible, for humane sociery &  
 obseruance of deuty: euen so in the law of grace  
 Christ hath instituted the Sacraments, for vni-  
 ty, and charity of the members of his Church.  
 For as S. Aug. *lib. 19. cont. Faust cap. 11.* sayes, in no  
 religion true or false men can be vnited, without  
 visible signes, and Sacraments.

Moreouer the visible Church from the tyme  
 it began, it neuer fayled, neyther may fayle: because  
 before the incarnation of Christ, the true sayth of  
 God

God was euer, and lykewyse the worship of God was in some men, who made vp a Church of God, & lykewyse that Church which was after Christ, hath neuer sayled, or might sayle, according to that stat, in which it was instituted of himself. It is euident by testimony of holy Scripture, in which Christ kingdome is fortold, to be eternall as psal. 47. v. 9. *is sayd as we haue hard, so we haue we seen in the city of our God, and God hath established it for euer.* Which psalme is spoken altogether of the Church, and her perpetuity. lykewyse her visibily, is also mentioned, whyl the prophet sayes, as we haue hard, and seene, therefore it is not obscurly designed, or inuisible. Also Dan. 2. v. 44. *sayes, That in the dayes of those Kings, the God of Heauen, shall set vp a Kingdome, which shall neuer be destroyed: and this Kingdome shall not be given to another people: but it shall break, and destroy all these Kingdomes, and it shall stand for euer.* Morouer S. Marth. 16. v. 18. *sayes, That the gates of Hell shall not preuaile against her:* for as there is a visible head, there must be a visible body; and seing Christ was seen in earth, & did conuerse with men, shall not his body, and members therof, also be visible? if the foundamēt be visible, it behoweth also the house to be visible, and seing the Apostles and prophets are foundament of his Church Ephes. 2. who can deny the building not to be visible. Lykewyse our coniunction with Christ is not only spirituall, but also is bodily, that we may be bone of his bones, and flesh of his flesh, the Apostle calleth it a great Sacraments Eph. 5. And seing by Sacramentes we are vnited and knowne together, which are visible things, and therefore appertayne to a visible body. which is his Church, also, which hath a visible head, that the Church of God may euer appeare

Y 3

visible,

# 174 THE PROTESTANTS

visible, wherupon *Chrysost.* Tom. 3. *orat. de non. con-*  
*temnend. Eccles.* What is more stronger then the  
 Church of God? the barbarous may pull downe  
 the walles, but the infernall diuels cannot over-  
 come it: When she is battered, she is victor: and  
 when she is innaded with deceit, overcommeth,  
 thus he. And *S. Bernard. Serm. 79.* neyther by the  
 verbotie of Philosophers, neyther cavillations of  
 heretieckes, neyther by the sword of the persecu-  
 tors might the Church at anytyme be separat from  
 the love of God, thus he. Moreouer it is sayd, *Eph.*  
*4. v. 11.* He gave some to be Apostles, and some Prophets, &  
 some Evangelistes, and some Pastors and teachers for the co-  
 summation of the Saints, for the worke of the ministry, and  
 for the edification of the body of Christ, whyll we all meet to-  
 gether, & (in the vntye of faith and in knowledge of the sonne of  
 God) vnto a perfect man, and vnto the measure of the age of  
 the fulnes of Christ. In which words the Apostle  
 rehearsing these offices, Apostles, Pastors, and  
 Doctors, to abyde in the Church, to the end of the  
 world: declares the Church to be visible which  
 no wayes can be vnderstood of an inuisible church;  
 by reason that there is no such offices in it.

Moreouer it implicates a contradiction the vi-  
 sible Church sometyme to haue fayled, and the in-  
 uisible to remayne, for somuch as the wonders of  
 the world are noted; partly by Scripture, as the  
 deluge; the going back of the sonne: the sonne, &  
 mone, to haue lost their light, and darknesse to  
 haue ouer shadowed the whole face of the earth;  
 at the death of Christ. *Lyk wyse Historiographers,*  
*and Chronologies* make mention of earthquakes,  
 fyre, tempestes, pestilence and such lyke prodigi-  
 ous things which are registred and are extant in  
 euery mans hand: and yet what tyme the Church,  
 fayled,

*Gen. 6*

*4 Reg. 17.*

*Matth. 25.*

fayled, and became inuisible there is no Scripture,  
 no chronologie, no witnes euen to be found but  
 only clamorous mens voyces, to say it, once it was  
 visible, this they graunt, but how is fayled, it is  
 improbable. For if the visible Church hath fay-  
 led, and the inuisible remaine, and was not seene,  
 there followe to wyld absurdities, for eyther she  
 professed her fayth, and ryded not to the persecu-  
 cions of the Gentills, or Hereticks; and in so do-  
 inge follo weth that she was visible, as the primi-  
 tive Church in the tyme of the Apostles; and Mary  
 tyres in tyme of persecutors; for in profession, &  
 suffering she appeared, and was a spectacle to the  
 world, and contrary wise if she professed not her  
 fayth but lurked, and retayned it inwardly in the  
 hart, and outwardly by dissimulation accommo-  
 dated himself to the tyme, in following of false  
 worship, as the Helcheshites did, as witnes *Euse lib.*  
*6. cap. 31.* In so doing she cannot be accounted the  
 true Church of Christ. For Christ sayes. *Matth. 10.*  
*1. 33. Who shall deny me before men, him shall I deny before*  
*my Father in Heauen.* Therefore the Church in vigor  
 and substance cannot want a signe of visibility.  
 Moreover the Church contayning also well the  
 vniuersality of faithfull, as of Bythops, absolutely  
 cannot err in matters of fayth, which vniuersally  
 eyther are to be belied of fayth, or propounded  
 into vs; to be done for good manners, whether  
 expressly they be found in the Scripture, or noe?  
 because the Church is governed of Christ the head,  
 as S. Paul sayes; *Ephes. 1. 22. He hath garnished him to be*  
*head of all the Church, which is his body.* And therefore,  
 if she may erre round vnto Christ, which ac-  
 cording to the verity it self, no manner of way  
 may fall, because God is true; and because the  
 Church

Church is the pillar and foundation of verity: 1. Tim. 3 v. 15. Therefore sho cannot err: lykewyse Christ promised to his Apostles, and to the whole Church, The spirit of verity, to abyde with hir for ever, and to leade hir in all verity. S. Ioan. 14. & 16. It is not to be vnderstood of simple verity, because the Scripture speakes generally of all verity, descrybing the holy spirit to teach the Church, and sho to be a pillar of verity, that in nothing sho should err, otherwayes if the Church may erre, in teachings things necessary to saluation, no man shall know wher the verity is, and the holy Ghost shall be found the lyar. For haue not all the Fathers in whatsoeuer question, and controuersie of sayth, fled to the church, as vnto the anchor of verity? They would neuer haue taken this refuge, if they thought that the Church might erre. To this effect S. Aug. lib. 1. contra Cresc. c. 33. sayth: the verity of the Scriptures is kept of vs, seing we doe that thing, which hath pleased the vniuersall Church, the which doth commend the authority of the selfe Scripture, forsomuch the holy Scripture may deceaue none, but whosoever hath feared to be deceaued by obscurity of any question, let him consult with the Church, which without any ambiguity doth demonstrate and shaw the holy Scripture. Againe Epist. 118. To dispute against that thing, sayes he, which the vniuersall Church belieues, it is most insolent madnes. Againe in psal. 57. In the bowels of the Church, sayes he, veritie remaines, whosoever is separated from this bowels of the Church, of necessity he must speake false; I say of necessity he must speake false; who eyther would not be conceaued, or eyther of the mother is made abortiue being once conceaued. Which Church *Serm.*

*ad Catachum. cap. 20.* He calleth a true mother, a „  
 godly mother, a chaste spouse, garnished with the  
 dignitie, and riches of hir husband, not in out- „  
 ward shewe, by lying deceit, but in veritie, which „  
 cannot erre. And if the prelates of the Church may „  
 err, consequently the whole Church may err, for „  
 the people, are bound to follow their pastors, *Mat. „*  
*23. v. 3.* from whence then is the protestants  
 Church, seing, the Church is inuisible, and hath „  
 erred? &c. „

## O B I E C T I O N.

**I**T is written, say they, the kingdome of God shall not come „  
 with obseruation, *Luc 17* neither shall they say behold „  
 here, or behold there, *Luc. 17 v. 21* Therefore the Church,  
 which is the kingdome of God, is inuisible, and may not „  
 be seen. „

## A N S W E R.

**I**N the same chapter answer is made, saying: be- „  
 hold the kingdome of God is within yow, or „  
 amonge yo w: for in the obiection Christ repelles „  
 the vaine opinion of the Pharisees, who thought „  
 the kingdome of God to haue his beginnunge with „  
 obseruation of worldly pompe, with triumph, „  
 and publique coronation (after the maner of „  
 worldly princes) makeing his residence in a cer- „  
 taine place of the kingdome: He answers them, „  
 that the Meillias shall not reigne, that maner of „  
 way, but in such maner as he hath begunne, to „  
 wit, in the hartes of men, and in his church, which „  
 then consisted in his Apostles and disciples, which „  
 in another place he verifieth, saying, *Blissed are the*  
 Z *poore*

# 178 THE PROTESTANTS

poore in spirit, for theirs is the kingdome of God. *Luc. 6. v. 20.* as though he would say, yow ar members of the kingdome of God with peace, without worldly tumultes, and triumphes, from which the riche Pharisees are far of. *Lykewyse S. Pet. 1. epi. cap. 2. v. 5.* sayes, *The Church is a spirituall house*, to wit, not according to the inuisible substance, as angels or soules, &c. Neither sayes he, that the Churche consisteth of grosse materialls, but of consecrated and sanctified mento God, vnited in one body, and mynd, as was the multitud of belieuers in the dayes of the Apostles.

## O B I E C T I O N.

“**Y**ow haue not come to the mount, that may not be touched, and to the burninge syre. *Hebr. 12. v. 18. & 22.* But yow haue come to the mount Sion, the citie of the liuing God. Therefore the Church is not visible, for that the citie of the liueing God is not visible.

## A N S W E R.

**T**He Apostle in this place denyeth not the visibility of the Church, but discrybes the beautie of the triumphant Church, in calling it heavenly Ierusalem, vnto which it is sayd, the faithfull haue to approche by faith, and hope, not that there are two Churches, seing that it is all one, but builded with diuerse estates; to wit perfect, and imperfyt, vnto which perfection the militant doth labour in faith, and hope, whill she come to that beauties ende, which is descrybed in heauen.

**O B I E-**

## O B I E C T I O N.

**T**hose things, which are believed, are not seen: but in the Creed: *VVe* beleue the holy Catholik Church, and therfor the Church being believed is inuisible.

## A N S V V E R.

**M**Any things are believed, which notwithstanding are seen, as Christ was seen with mans eyes, and yet he is believed the Messias, and God, and this he proues him self. *Iohan. 20. v. 29.* saying; *Because thou hast seen me Thomas, thou hast believed, ergo* Christ was seen and believed. Lykewise in baptisme, we see water and the application thereof, with the prolation of wordes, and yet notwithstanding, the vertue of the Sacramēt, which we see not is effected: which is, that original synne is takē away, justifying grace is infused, a character is impressed in the soule, none of these are seen, and yet faith believes them, for in all these things, there is some things seen, and other things believed, euen so in the Church, we see with our eyes a company of men, professing themselves Christians, vnder the gouernment of a head, but that, that company is the very trew Church of Christ, we believe, so that some things are seen, and some things believed, Is therfore the article of our beliefe to be abolished, and to say; I see and suppose the Catholik Church, and deny to say; I believe the Catholik Church? this article conteineth many things, more proper to faith then reason, because we see not the elect, neither do we know them,

them. and yet we firmly belienue them to be in this company, as lyke wise we belienue this company, and Church, to be ruled of the holy ghost, and yet we see him not, and to be without error, the pillar and ground of veritie, and in this Church only to be remission of synnes iustification, the infusion of grace, hope of eternall lyf, the holy scripture and hir true interpretation, dispensation of the Sacramentes and the true preaching of Gods word. and out of this company and holy Church, no mortall man can attain to the fauor of God, or eternall saluation, all these ar belienued, and ar not seen nor known, ergo, the Church is visible.

## O B I E C T I O N.

**A** Dam and Eua haue synned, therefor the whole visible Church, which consisteth in these two persones, hath failled, and erred. Ergo :

## A N S W E R.

**A** Dam and Eua were not the Church, but hir begining, neither erred they in teachinge of false doctrine, but as priuat persones, doing euill, or thinking euill.

## O B I E C T I O N.

“ **I**N the tyme of Isai, and other Prophetes of the old Testa-  
 “ ment, it appeared to haue failled, for Isai sayes 1. cap.  
 “ v. 3. That Israel hath not known me, and in the 6. v. he  
 “ sayes, that from the soale of the foote to the crown of the head,  
 “ there is no whole place. Lykewise Hier. 2. v. 29. Ye haue  
 “ left me, sayth the Lord. Et Psal. 13. v. 3. All haue decayed  
 “ and

and are made altogether vnprofitable, there is not one, who doth good, there is not one. Whereupon we gather both the Church to be inuisible, and to haue erred.

## ANSWER.

**A**lbeit the whole Church of the Iewes in the tyme of Elias, or at any other tyme hath failed, which I graunt not, notwithstanding it follow not, that the Church of Christ hath failed, because the Synagoge was not an vniuersall company of Gods peopl, but a particular, in which were many, who sined holy, and erred not, as Melchisedech, Iob, Cornelius Centurio, the queene of Candies Enoch; and all these were found both righteous and faithfull. Morouer the Prophet speaketh after the maner of Scripture, by reason of the multitude of the wicked, which speech passeth as an vniuersal signe, howbeit in truth all are not such, for the mynd of the Prophet, is no maner of way to affirme, that all men haue falne from God absolutely, but such as deny the diuine prouidence of God, saying, there is no God, and to be none, who doth good; notwithstanding a little after he declares some to be good, whom he calleth the people of God; poor, Iacob, and Israell; and consequently the Church neither was inuisible, nor erred at that tyme.

## OBJECTION.

**S**aint Hier. Dial. cont. Lucif. the whole world (sayth he) hath sorrowed, and marvelled to be an Arian, ergo the Church hath erred.

## ANSWER.

“ **H**E calleth the world a great part, not absolutely the whole world: lykewise these Catholik bishops were assembled at Arimin to Abolish that name *ipso*, in which counsell they only materially erred, not knowing the true signification of the Greek word, neither were these fathers heretiks, for furthwith knowing the error, they amended it with pennance.

## OBJECTION.

“ **A**ll the Apostles in tyme of the passion of Christ lost their faith: therefore the whole Church some tyme hath erred. The Antecedent is proued. Matth. 26. v. 31. all you shalbe scandalized in me this night. Luc. 24. v. 11. but these words seemed to them as fained, neither believed they him. Marc. vii. And he reproveth their incredulities and hardnes of hart, because they believed not these, who had seen him risen. Ergo the Church in the Apostles hath erred.

## ANSWER.

**T**He Apostles at that tyme sinned, becaus they were slow to believe, and were worthy of reprehension, yet notwithstanding, they were not infidelles, howbeit they committed a sinne in ouer much fearing [*quia timor cadit in verum iustum*] neither at this tyme had they receaued the holy ghost, the doctor of Veritie, to preserue them from humane error and feare, neither by this argument hath the Church erred.

QVÆ.

## Q V Æ S T I O. XV.

## The interdicting of Scriptures.

**W** Herfor doth the Papists interdict and forbid the people the reading of the Scriptures, which is easy of vnderstanding, and cleare in themselves. Luth. de lib. Arb. Calvin. lib. I. instit. cap. 7. §. 2. Beza conf. fid. Punct. 4. art. 27. Brent. prolog. cont. à Soto. Illiric. in Clau. Script. &c.

## A N S V V E R.

**I** Deny the holy Scripture to be easy of vnderstanding, as ye persuaide your selues, for it is a book full of mysteries, and difficulties, the knowledge of which none can attaine, without the great help of Gods grace, and morall Science; so that the vulgar reading of the same, without vnderstanding, hath giuen occasion to many, to interpret them after their own sense, and filthily to err, as the evidences bear witnes. from whence ar heresies, Schisme, and dissention? Are they not builded on the Scriptur? because that euery mā wil vnderstand it after his own opinion, and not according to the iudgement of the Church? And therefor we see by experience, that the Scriptur is not facill of vnderstanding, for the disciples the selues were whole three yeares vnder the instruction of Christ Iesus, the maister of veritie, who were cuer by him, and often they heard him preach of his sufferings, death, and resurrection, nor wist standing they vnderstood not the scriptures, pertaining

to that, neither in the, law, Psalmes, nor Prophets vntill Christ opened to them the sense, that they might vnderstand the Scriptures *Luc. 24. v. 45.* that is to say, that not only Christ hath expounded the Scriptures to them, as a little before he did to his disciples going to Emaus, but also he giues to his Apostles and disciples a certaine diuine grace, of the sense and meaninge, for the better vnderstanding of the Scriptures. So that it is euident, when the Apostles and disciples were thus dull to vnderstand the Scriptures, how shall the vulgar people vnderstand them?

Moreouer *S. Peeter, 2. Epist. cap. 3. v. 15.* sayes, As our beloued brother Paul, according to the wisdom giuen to him hath writtin to yow, and as, in all his epistles, speaking of them, in which there are some difficult to vnderstand, which the vnlearned, & instable deprave. Therefore it followeth, that all the writings of S Paull, were not to euery one plaine, but many things difficult to vnderstand.

Moreouer to what end haue the learned laboured in the knowledge of the tongues, to seeke, and search the vnderstanding of the Scriptur, if it be so easy of vnderstanding? why did *S. Hiero.* vex himselfe aboute twentie yeares in studying the Scriptures, a man instructed in all tongues and indued with most singular learning, yet we read of him, that oft he doubted in expounding the Prophetes, and hath bene in extasie of mynd, through the profunde obscuritie of the Scriptures. In the same laborinth was *S. August.* the pillar of diuinitie, whilst he explicated the sinne against the holy Ghost, *lib. 2. de doct. Christ. cap. 6.* in which he himselfe thinketh, not to haue laboured sufficiently, because of the difficulties, that arise in the holy Scriptur,

Scripture, which were about his iudgement. Therefore *S Hier. epist. ad Paulin.* sayes, the law is spirituall and hath need of reuelation, that it may be vnderstood, as also, that we may contemplate the glory of the reuealed face of God. The sealed booke in the Apocalyps with seauen - seals is shoven: wch if thou shalt giue it to a mā of vnderstanding to read, he will answere thee, I cannot; for it is sealed How many at this day think thesel-ues to be of vnderstanding, & literature, and yet should the sealed book in their hand, neyther may they open it, except he open it, who hath the key of Dauid, who opens, and no man shuts, & shuttes, and no man opens, thus he.

Moreouer the Euangelists Matthew and Luke seeme to vary in the genealogie of Christ, in that, Luke sayes, that Ioseph was the sonne of Heli, & *S Matthew* sayes, that Iacob begate Ioseph, which disagreemēt. Iulian the Apostate objected to Christians. Lykewyse *S. Chrys. i Matth.* sayes, that it is to be numbred among hid things, how that Elizabeth beyng of the trybe of Leui, may be called the Cousin of Mary, who was of the trybe of Iuda.

Moreouer *S Marke* speaking of the day of Iudgment, sayes of that day & hour, no man knoweth it, neyther the Angels which are in Heauen, neyther the Sonne himself, but only the Father. In reading this, no man seeth the doubt. Lykewyse *S. Hier.* receaued some questions of Algasia and Hedybia about the reading of the Scriptures, and the first is, why did Iohn in prison, sent to Christ & demanded, saying, art thou he that shall come, or shall we looke for an other? who before had pointed him, saying, behold the lābe of God &c. How cometh he now to aske & doubt of him? He

*Matth. 28. dibia, ad Hier. 4. 5.*  
*Iohn. 20.*

How agreeth this, that Matthew sayes, that Mary Magdalen fell downe at the feet of Christ, after his resurrection, and held his feet, & S. Iohn sayes the contrary, that he forbad her to touch him, *Iohn. 20.*

*Matth. 16.*  
*Iohn. 20*

Lykwyse S. Marke sayes, that the two Maryes, in the morning, in the first day of the sabaoths they came to the sepulchre, when the Sonne was rysed, and S. Iohn sayes the contrary, that they came whe it was darke.

*Matth. 28.*  
*Iohn 20.*  
*Marc. 16.*

Lykwyse in the resurrection, there are a great number of apparant contrarieties, as, the tyme of the resurrection: of the appearance of the Angells in the Sepulchre, their number, and place.

Moreover that Christ breathing on his Apostles sayd, receaue yee the holy Ghost. Now if he gaue them the holy Ghost before his Ascension, what needeth he to send them the holy Ghost, after his ascension, seing they had receaued the holy Ghost already? *Hidib. quest. 9*

Lykewyse S. Paul sayes, *Rom. 3.* We thinke a man to be iustified by fayth without the workes of the law. And contrariwyse S. *Iames cap. 2.* sayes, what auayleth it though a man say, he hath fayth, if he haue no workes, can his fayth saue him, for without workes faith is dead?

Moreover it is sayd *Rom. 5.* That fayth was reckned to Abraham for righteousnes. And contrariwyse S. *Iac. 2.* sayes that Abraham our Father was iustified by workes.

Lykewyse S. *Paul Rom. 10.* declaring the refection of the Iewes, and vocation of the Gentiles, alledgeth the Prophet *Isai*, saying, I am found of them that sought me not; and manifested to them that

that asked not for me: but vnto Israell, all the day long I haue streached forth my handes, vnto a people that belicueeth me not: but speaketh against me. And after this he sayes: hath God cast away his people? God forbid: if the Casting away of the, be the reconciliation of the world. Haue they so offended and stumbled that they should fall? he answeres: saying: God forbid. And yet after this, he argumentes the contrary, saying, because of vnbeliefe they are broken and cast away. I pray you is this place by reading the plaine text, easily vnderstood? How opposite is the Apostle to the readers iudgement?

Lykwyse about predestination *Rom. 9.* where he sayes that it lyeth not in the will of man, neyther in the running of man, but in the mercy of God. Againe the Apostle is contrary to himselfe. *Rom. 7.* saying, will is present with me.

Moreouer in the first Epistle *Timoth. cap. 2.* it is sayd, that God will haue all men to be saued, and to come to the knowledg of his truth: If God so willeth, who can gainstand his will? why then doe so many perish amongst Christians, and others remayne in infidelity?

Lykewyse the Apostle *Rom. 9.* wished to be accursed for his bretheren the Iewes, & yet he saies, that nothing could separate him from the loue of Christ *Roman. 8.* what may be gathered of these wordes, but that he loued the Iewes better then Christ? *Algasia ad Hier. q. 9.*

Lykewyse *S. Paul. cor. 15.* sayes, when all things are subdued vnder him, then shall the sonne also himself be subie & vnto him, that put all things vnder him, that God may be all in all, this place fits well Calvin, with the Arians, to make Christ

“inferior to his Father.

“Lykwyse the Apostle sayes Coll. 1. that he doth  
“fullfill. that lacked of Christs sufferings, in his bo-  
“dy. This place seemes to make the passiō of Christ  
“insufficient, if we vnderstand it according to the  
“letter.

“Lykewyse to the Hebrues 6. saying it is impos-  
“sible that those who once are illuminated & haue  
“Gusted the Heauenly gife, and are made partici-  
“pant of the holy spirit, and haue tasted of the good  
“word of God, & of the ioyes of the world to come,  
“if they fall away, should be renewed againe by  
“pennance.

The Scripture  
is of difficill  
vnderstanding.

“VWhich in cap. 10. For sinning willingly  
“after the receipt of the knowledge of verity, there  
“is not left now for sinne any sacrifice, but a ter-  
“rible expectation of indgement and burning fyre.  
“If these places were not fauourably interpreted  
“by the literall sense, no man can be saued; that if  
“a man sinne after he is Christened, and hath recea-  
“ued the gifts of God, that after, he cannot be re-  
“conciled with pennance; and by this all hope of  
“mercy for remissiō of sinnes, is takē away, which  
“argument was the cause of Nouatus heresie.

What won-  
derful heresies  
hath risen of  
the Scripture.

“Moreouer *S. Hier. ad Algas quest. 7.* sayes, what  
“was the Apostles meaning, that scharcely wil any  
“man die, for the righteous man: peraduenture for a  
“good man, durst a man die? The words seeme to be  
“plaine and easie of vnderstanding, and yet not-  
“withstanding for lack of knowledge, two great  
“Heresies arole of this sentence. For Marcion by  
“this defended, that there were two Gods: one  
“iust: creator of Heauen and earth, and author of  
“the Law and Prophets. The other a good God, the  
“God of the Ghospell and Apostles, whose sonne  
“is

Is Christ For the iust God few'or none haue dyed, „  
 for the good God innumerable martyres, haue „  
 dyed, thus Marcion.

Lykewyse Arius was in the contrary opinion, „  
 that Christ was the iust God, by this argument ps. „  
 71. Giue the King thy Iudgments, o God, and thy „  
 righteousnes to the Kings Sonne. And the other „  
 good God, he calleth the Father, & God of Hea- „  
 nen, by reason by the Euangelist *Luc. 18.* why cal „  
 yow me good, seing there is none good, but God „  
 the Father. All these being well considered, is the „  
 Scripture easy of vnderstanding? Think with your „  
 selues, and iudge equally, and if so be, why haue „  
 your chief Rabbines wiitten, so many prolix cō- „  
 mentaries on the Scripture, and chiefly on the „  
 wordes of Christs institution, which are so plaine, „  
 and clear in themselves, and yet there hath rysen „  
 aboue two hundrith diuerse opinions, to interpret „  
 them. For the words of a testament ought to be „  
 plaine, without obscurity, ambiguity, doubt, or „  
 equiuocation, as the nature and condition of a te- „  
 stament requyres. Therefore iudicious Reader, ob- „  
 serue diligēty, what facility is in the whole Scrip- „  
 ture, when in one word, there is aboue two hun- „  
 drith explications: they go about to giue yow the „  
 light, of Gods word, whyll they inferre darknes, „  
 and shut vp the verity from yow, they will haue „  
 you vnderstand the hid milleryes of God, by rea- „  
 ding, and yet they will be interpreters of the mea- „  
 ning of it, and not delyuer it according to the spi- „  
 rit of God, and his Church, but according to the „  
 reuelatiō of ther priuy spirit, as *Cal. 1. 1. iust. c. 7 6.* „  
 2. who sayes, the obscurity, and hard places of the „  
 Scripture, in their sense, and vnderstanding, is no „  
 more, difficill to iudge them, then to iudge the co- „

## 490 THE PROTESTANTS

lours of things blake, and whyte, swet and bitter which of the spirit, and sense, are iudged. So that the reading of the Scripture in a vulgar tongue, giues occasion to subuert the faith of Christ, and giues place to every Heresie, and to make it a storehouse of ech dogmaticall opinion, as *Luth. postilla. dom. post. pent.* There is no heresie howsoever euill, or grosse it be, which will not defend it self, by the Scriptures. Lykwysse *Tert. lib. de prasc.* the Scripture sayes he, is the booke of Heretickes: not of it self, but occasionally.

## O B I E C T I O N.

THE Scripture is the food of the soule, therefore the faithfull are not to be deprived of it, by interdiction not to read the Scriptures.

## A N S W E R.

IT is true, the Scriptures are the food of the soule, but this food is to be eaten, by the mouth of the Pastors and teachers of the Church as *Mal. 2. v. 7.* the lips of the Priestles keepe wisdom, and they shall aske the law at his mouth, and not of the reading of the Scriptures, which rashnes *S. Hier. epist. 103.* reprehendes, that euery one will chalenge Scripture: this the chatting old wyse, this the dotting aged, this the babling sophister, this euery one presumes to teach before he learne. Andlykwysse *Tert. de Prasc.* sayes, all are swelled vp, & all do professe knowledge: yea euen very hereticall women, how male pert and bold they are to teach, and dispute in Scriptures? therefore to auoyd

auoyd these absurdities, it is not lawfull to reade the Scriptures.

## O B I E C T I O N.

**C**hrift gaue thanks to his Father that he had hid these things, from the wyse, and prudent, and had reuealed them to babes Matth. 11. which doth manifest the greater ostentation of Gods diuine righteousness, mercy, and light of the Ghospell: therefore the Scripture is no lesse commended to the vnlearned of spirituall vnderstanding, then to the iudgement of the prudent and wyse: but the Papists doe interdict the people this knowledge in reading the word of God, in remitting them to the Doctores of their vniuersities.

## A N S W E R.

**I** Admit the antecedent, and deny the subsequence, for by little ones is not vnderstood, the vnlearned people, but the humble, and meke, that is, not puffed vp with vaine science, such were the Apostles, and Disciples, fishers, who altogether were not vnlearned, in that whole three years, they were conuersant with Christ, the Master of veritie, who by his diuine doctrine, illuminated their mynds and vnderstanding, to haue knowledge of the Scriptures. But such little ones, were not old-doting-foles, prating-old-wyfes, Barbers, Smythes &c. who hauing alwayes false passadges, search not the vnderstanding of them, but prate, bable, and read them in their shoppes, esteeming more of their owne iudgement, then all the Doctores, and vniuersities in the world.

O B I E-

## OBJECTION.

**T**HE Scripture is the booke of the faithfull. Therefore it is to be read, and is plaine to every mans mynd and vnderstanding.

## ANSWER.

“**I** Graunt it is: but not to be expounded of all, because S. Ambrose calleth it the Priests booke,  
 “neither was it without a cause, that the bookes of  
 “the old Testament were most surely kept, in the  
 “Temple, by the Priestes as relates *S. Aug. lib. 16. de ciuit. cap. 13.* And therefore the Priestes bookes, are  
 “not bookes for the vulgar people.

## OBJECTION.

**T**HEY shalbe all taught of God *1sa. 6. v. 45.* Therefore there is no need of any other Doctor, for the people, then the Scripture.

## ANSWER.

**I** Deny the consequent, for it is not there signified, that all people shall vnderstand all Scriptures (without any externall Doctours) of God, by his inspiration as they dreame, but he sayes, all shalbe taught of God, in the last tymes, which doctrine is fulfilled by Christ, and after him, of the holy Ghost, in powring in his Pastores of the Church, true faith So that this doctrine of Christ, and true faith, is publickly denounced by the Catholicke Church, whereby every one may be taught

taught in the know ledge of God , and not by naked reading of the Scripture. For the assumption maketh against themselves. To what end are ministers, and preachers admitted amongst the Protestantes, if all men by reading the Byble, may be sufficiently taught in the knowledge of God? of God by inward inspiration, and of his owne reading, as well as by their preaching.

O B I E C T I O N.

**T**He Scripture is the Key of knowledge, but this Key ought to be knowne to all, Ergo. and the Scripture.

A N S W E R.

**O**rigene lib. 4. de princ. cap. 2. sayes, that the interpretation of the church is the key of knowledge, drawne from the self same Scriptures, but the Scripture it selfe is not the Key of knowledge, because the Scripture cannot warrant it self, without the authority of the Church, and this authority and spirituall interpretation of the Church, is the spirituall Key of knowledge, and not the reading of Scripture.

O B I E C T I O N.

**T**He reading of the Scripture bringeth consolation of the spirit to the people: therefore it is good and necessary to be read, of the vulgar for consolations cause.

B b

ANSWER.

## 64 THE PROTESTANTS.

### A N S W E R.

**I**T is true, (but not to the purpose) for there are many other things, which giue consolation to the spirit, as the expositions of the Scripture, Sermons, Meditation, & receiuing of the Sacraments, and not the naked reading of the Bible. Otherwise if it be of necessity, how shall the poore, miserable, and idiots, who can not read, haue any consolation, for the word of God consisteth not only in externall sound, but in the true sense, and vnderstanding?

### O B I E C T I O N.

**C**hrist commanded the Iewes to search the Scriptures *Iohn. 5. vers. 39.* And the same likewise is commanded to Christians; to try the doctrine of sayth, according to the rule of scripture, and that they may iudge of his interpretation.

### A N S W E R.

**T**He word search, both in Latin and Greeke, may be in the indicatiue, and imperatiue moode; if it be in the indicatiue, as D. Stapelto saies, the sense is, you diligently inquire the Scriptures, and yet will not belieue, that there you doe fynde of me, and these were the bookes of the old Testament, for there were none other then writtē. If it be in the imperatiue, Christ hath not here spoken to the vulgar sorte, but to the Serybes, Psients, Levites, and Pharisees, with whom was the Key of knowledge, who had their dayly conuersation in

In the Scriptures. the which for probability Herod affirmeth, whill he assembled the Scribes, *Matt. 2.* to inquire of them, where Christ should be borne.

O B I E C T I O N.

**T**He Beronenses doe search the Scriptures, after the preaching of S. Paul, and are commended, that they bestowed themselves dayly, in searching the Scriptures, concerning those things which were affirmed by Paul and Silas. Therefore it is necessary to read the Scriptures.

A N S W E R.

**T**He Beronenses search the Scriptures after the preaching of the Apostles, not as doubting of the word, but diligently attending, least with new doctrines contrary to the Scripture they might also be deceived; for as yet the Beronenses had not made profession of Christ name, neither were they bound to credit the Apostles, except their doctrine had been proved with miracles, or els by testimony of Scripture. But farre other wayes the reformed use to do, who will mix their private interpretation with the Scripture, repugnant to the Scripture, & Church, in raising new opinions, and renewing old damned Heresies.

O B I E C T I O N.

**L**iber de ser. Arbit. Teaches, and constantly affirms, that the Scriptures in themselves are easy of understanding, and need no interpreter, yea all men are taught of God, and his spirit, & need

not to be taught of any other. Therefore as they are facill in vnderstanding, so should they be common to all men, without interdiction.

## A N S W E R.

**W** Here difficulties are, it is not plaine, neither facill to all men: but the Scripture is full of difficulties, for it is the storehouse of Gods Secrets. Ergo. Moreouer the disciples, hearing Christ disputing about the mystrie of his body, And because they were his disciples, should haue better digested Christs words, then the people, who not withstanding grossly sayd; how can he giue his flesh to be eaten? this is a hard saying, so that neither the Iewes nor his disciples, who should exceede others, did attaine to the vnderstanding of Christs words, as noteth *Crysostomus* in c. 6. *Iohn*. What then is this word hard, and a saying not easy of vnderstanding, which was full of dread, that their imbecillitie could not bear it &c. For if the Scriptures were easy, it was no great benefite that Christ did to his Apostles, in opening their wits, that they might vnderstand the Scriptures: neither was it any great matter, that he did to his two Disciples, going to Emaus, vnto whome, beginning at Moyses, and the Prophets, he interpreted in all Scriptures, which were written of him, for this action of Christ, argueth difficulties, otherwayes why did he labor so much, to make them vnderstand them?

“ The Eunuch of the Queene of Candy, reading the  
 “ Scriptures, confesseth that he vnderstood them,  
 “ not: and yet a man of good experience. To this effect Phil p is moued of the holy Ghost, to ioyne  
 him

Him to his chariot, who hard him read I say ye prophet, and asking him, if he vnderstood what he read: he answered: how can I, except I had a guyde? Wherefore when Philip was with him in his chariot, and the Scripture was read: the Eunuch asked him, saying I pray thee, of w<sup>h</sup> home speaketh the Prophet, of himself, or some other man? Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus. For the work of the holy Ghost in placing Philip to him, had been in vaine, if there had not been difficulty in the Scripture, and if this man could not vnderstand without a guyde, for all his experience, no more can other men do.

Moreouer when Christ spake of his passion, and resurrection, his Apostles vnderstood him not, saying, after a little while, and ye shall not see me, and agayne after a while and you shall see me, for I goe to the Father. *Iohn. 16.* If the liuely voyce of Christ was obscure, and darke to the Apostles, so the same is now being written in dead letters, for the liuely voyce of Christ, is of greater force, then the letter.

Lykewyse S. Paul numbring the Giffes of the holy Ghost *1. Cor. 12.* to one, sayes he, is given the vterance of wisdom: and to another the gift of knowledge: to another the gift of sayth; to another the gift of healling: to another the gift of miracles: to another the gift of prophesie: to another the gift of iudgement: to discern spirits: to another the gifte of tongues: to another the interpretation of tongues, and all these things worketh one, and the self same spirit, distributing to every man, severally as he will. Therefore seeing every one hath not the gift of vterance, of knowledge;

of Propheſying &c. and conſequently alſo no more vnderſtanding of the Scriptures. And as theſe gifts are not cōmon to all men, euen ſo the vnderſtāding of the Scriptures is not eaſy to al men. S. Paul proueth this well by the order and diſpoſition of a naturall body, from which he deduces an argument, to proue an order in the myſticall body, the Church: 1. Cor. 12. You are, ſayes he, the body of Chriſt, and members of his body: and therefore God hath ordayned in the Church, firſt Apoſtles: next Prophets: thirdly Teachers: fourthly theſe that doe miracles: fifthly the gifts of healling &c. For if the Scripture be eaſy of vnderſtanding, then theſe gifts are ſuperfluous: for where euery one vnderſtandeth, there needeth no Apoſtle, Prophet, Teacher &c. And if euery man vnderſtand, then euery one hath all theſe gifts; contrary to the Apoſtles meaning; who ſayes, all be not Prophets, and Teachers &c.

Moreouer S. Hier. in *praef. ſup. Ezech.* ſayes, that the Iewes might not read the bookes of Geneſis before they ere thirthy years of age, but the Proteſtants (as new-hatched chikē pipes) out of their mothers belly, praiſe of the Scriptures, as experience teaches in Scotland, it will not ſerue the Puritane miniſters, to haue long grace, but alſo the chapter muſt be read with his Gloſſe, after the ſpirit: and lok: Genny: and Mady: &c. muſt gather, and repeate longe notes, old, and young muſt do the ſame, otherwayes they haue not the ſpirit, and are weake in the fayth, and ſo play the hobly-horſe in the Scriptures.

Q V Æ S T I O. XVI.

Of the adulterating of the Byble.

**W** Herefore do the Papistes condemne our reformed By-  
bles. Iohn Wigand lib de bonis, & malis,  
Germ. Brent. Kernn. Cent. Magdeburg.

A N S W E R.

**T** He reason is iust, on the Catholick part, for  
each on of the sectaries condēne on anothers  
Byble, therfore iustly they may be condemned of  
the Catholicks. For Luther cōdemnes the Zwin- Each Heretick  
glians, and contrariwyse the Zuinglians, the Lu- condemnes  
therans, lykewyse Beza Castalion, and lykewyse one anothers  
Castalion, Beza &c. Lykwysē did not King Henry Byble for e-  
the 8. condēne his t. traslatiō, & made a new trāsla- uill translatiō.  
tiō & published it by authority of Parlamēt, as wit-  
nesseth *calu. Tarc. lib. 4. cap. 7.* Wherefore not vni-  
fly are they condemned of vs Catholickes: from  
whom your grand Father Luther had receaued  
the true coppies, who hath corrupted them, in  
mutulating, and adulterating the whole text from  
his originall. For what reformation is it to take It is the Pro-  
away from the Canon of Scriptures, Tobias: lu- testants refor-  
dith, the booke of wisdomē, Ecclesiastes, and the matiō to deny  
Machabies, which bookes were receaued for Ca- many bookes  
non Scripture of the famous and ancient Counsels in the Scriptur.  
as Carthage, Florence, and Trent. Of which sa-  
cred books Innocent the 1. maketh mētiō of the  
for Canon Scripture in *epist. ad eximian.* Lykewyse  
Gelatus in his counsell of seuerly Byshops. Lykwise  
the

" the Fathers who cyte these books for diuine scrip-  
 ture, as a length are rehearsed a *Sixt Senen*, lib 8.  
 " S. Bibliotheca. If this be your reformation let the  
 world be iudge, to blot out S. Iames epistle, cal-  
 ling it a straw-epistle, which contrarywise is re-  
 ceaued of the Calvinists. Lykwysse to call in doubt  
 the second epistle of S. Peter, with the first epistle,  
 and the second of S. Iohn, Iude, & the Apocalyps,  
 which places were euer in authority with the  
 Greeks and Latines. Lykwysse in adding to the  
 " Scripture they think no sinne, for when S. Paul  
*Rom. 3. v. 22.* sayes, that the righteousness of God by  
 " the fayth of Iesus Christ, is vnto all, and vpon all  
 " that belieue, the reformed translation, add, this word  
 (only) as it were that by only faith the Christian  
 righteousness falls to vs, : to exclude all good wor-  
 kes. Lykwysse is an honest translation of the  
 Zuinglians in Turingne to change the wordes of  
 Christi. *Matth. 26. Marc. 14. Luc. 22. 1. 407. 16.* where  
 it is sayd (This is my Body: and this is my blood,) to  
 chage it & say, this signifyeth my body & blood  
 For which causes of trumpery, the Heretickes  
 cannot suffer the Roman Catholicke Bybles, and  
 " therefore iustly may the Catholicks say to the iustly  
 " with S. Aug. l. 4. *de Symb. c. 10.* All cōgregations, &  
 " heresies, is a concubine, and an whoore, who  
 cannot blushe, and be ashamed, as experience  
 teaches Did not Luther translate the new testa-  
 ment in the German tongue, but so wicked, &  
 pernicious, corrupt, and erroneous, that it mi-  
 stred sedition, mutination, and rebellion of the  
 people against the higher powers. By this simple  
 women, tooke on them, the reading of the  
 Scripture, and their notes, with such seruour of  
 the spirit, with contempt of all learned men, to  
 preach

preach and exhort publickely, contrary to the inhibition of S. Paul, who ought to keep silence, & hold their peace, where men are. In the same manner did not the sighing-puritane-sisters of Edinburgh, and other cities in Scotland after this Ghospelling conuersation, at four a clock when they were rypest of vnderstanding, take vpon the, to read the Scriptures? I hope it falls to them, by ignorance, and blindnes of mynd, so long as they read that bible bable, as was prophesied of Peters-wyfe, who will neuer mend, but ever grow worse, and worse. For are not their Rabbies in that same conformity with the old Hereticks, about the Scripture, who were condemned of the ancient Fathers, for depraueing the Scriptures, & denying of sundry books, as the Æbionits, who denyed S. Pauls epistles, as witnes S. Iren. l. 1. cap. 26. & S. Epiph. heref. 3. Lykewyse was not the Manicheans damned, for denying the Ghospell of S. Mathew, as witnes S. Aug. lib. 33. contra Faust. cap. 3. & 7. Lykewyse the Alogians, were condemned for the denying of S. Iohns Euangelist, and his Apocalyps, S. Aug. Her. 30. Lykewyse the Marcionits, and Arians for denying the Epistle to the Hebrewes, to be S. Pauls, as witnes Tertul. de prase. Iren. lib. 1. cap. 29. Epiph. Her. 41. S. Hier. in pref. in epist. ad Tit. On the same opinion is the moderne Rabbins, with the old Hereticks, concerning the Scripture, to repudiat, & reiect the bookes of Moyse, heretupon is Luthers doctrine Serm. de Moyse, saying, let not Moyse be thrust on vs, we in the new testamēt, will neyther regard, nor hear him. Againe idem, Luther calles the old testament, no word of God, belonging to Christians for Moyse appertayneth, nothing to vs. Againe in his booke,

" *de decem prac. & lib. 2. cont. Rusticos.* Thow feditious  
 " preacher affirmes, sayth he, that the old Testamēt  
 " is to be obserued: preacher, I say, not to me, but  
 " to the Iewes, preach thy Moyſes: not a title or lot  
 " of Moyſes belongeth to vs: yea not the law con-  
 " cernes vs, but the Ghospell, yea not the ten co-  
 " mandements belongs to vs. Lykewyſe Luther  
 " *Serm. de Phar. & Publ. & improam. noui testam.* Not vn-  
 " ſayly, did I admoniſh the reader, in my prologue of  
 " the new testament, that they should abolish this o-  
 " pinion to be four Ghospells, for I haue ſayd that  
 " the Ghospell of Sainct Iohn, was most accepta-  
 " ble and true. Lykewyſe he ſayes, *in diſſert. in*  
 " *prologo:* the bible buble-bable togeather with the  
 " Scripture, is nothing but fables. Lykewyſe Och-  
 " nus denyeth the whole new testament. Iacob,  
 " Carion. in Chron. an. 1556. pag. 151 printed at  
 " Baſil. And lykwyſe Ochm. *lib. 2. dial. pag. 154. 155. 156.*  
 " ſaies, that we ought to belieue no more, thē the S<sup>cs</sup>.  
 " of the old testamēt: to him ſubſcrybeth Cal taxing  
 " the Euangelists, and Apostles, *lib. 4. inst. cap. 8 §. 4.*  
 " ſaying, if they be Apostles, let thē not bable what  
 " they liſt. Lykewyſe Calvin, *in Iohn. cap. 19. v. 23. 24.*  
 " ſayth, that the Euangelists wrest allegations, and  
 " depart from the right meaning of them: *in cap. 2.*  
 " *Matth. v. 18. & in 3. Matth. v. 13. & in 5. cap. Matth. v.*  
 " *17.* Calvin accuseth them to ſpeake a bruptly, ma-  
 " ny ſentēces in their wrytings, & to tearme things  
 " improperly, and to vſe many improper wordes.  
 " Whereupon Calvin ſayd, that he could neuer be  
 " perſuaded, that the lixt chapter of S. Iohns Euan-  
 " gelist was euer his. To this effect is not theſe books  
 " called *[Apochrypha]*, in ſumma, the tranſlation  
 " of the Byble in the vulgar tongue, is the cauſe of a  
 " thowſand errors, for ſayth not Broughton in his  
 ad-

aduertisement to the counsell of the corruptions,, of the Byble an. 1604. That the whole originall text of the new Testamēt, was peruerterd in aboue 8. hundrith and 8. places: and that it was nothing,, inferior to the Turkish Alcaron. Lykewyse in Hampton conference pag. 45. &c. The English Bybles are euill translated altogether. And them of,, Geneua the worst of all, they containe partiall vntruthes, and are full of seditious notes, to much intending to mutiny, and rebellion, allowing disobedience to Kings, and full of taxing of Kings.

## O B I E C T I O N.

**L**ong since of some Fathers, some bookes of the Scripture were put in doubt, as Iudith, Tobie, Wisdome, and the Epistle to the Hebrews, the second of S. Peter, Iude, Apocalyps &c. Therefore with vs also it is lawfull to doubt of them.

## A N S W E R.

**T**He sequel is nothing for albeit *Thomas* did once doubt of the resurrectiō of Christ: it followeth not, that he should euer doubt, and albeit ther was no book of Scripture, which was not walled with the Apostolicall authority and tradition: yet notwithstanding in the beginning of the Church were suspected, and doubted, whyle by litle and litle by inspiration of the holy spii it, things were made more clear, so that these books which before haue ben doubted of, haue now of the vniuersall Church abtayned diuine authority, and so consequently they are no more to be doubted.

## OBJECTION.

**T**He Counsell of Laodice omits, and leaue  
out those books of the old Testament, because  
they were not in the Canon of the Hebrews. ergo  
what the counsell hath not acknowledged, ney-  
ther we acknowledge for cannon Scripture.

## ANSWER.

**I** Deny the consequence, for the Fathers in that  
Counsell, haue not rejected these books, as not  
holy, neyther canonicall, but they haue not nu-  
merated them, amongst those books which are  
read in the Church, because of the couerted lews,  
who almost liued Iudaizing, of whom Phrygia  
was full, from the tyme of the Apostles, and ther-  
fore the holy Bishops in that counsell, would not  
attempt to read those bookes in the Church, which  
they had not in the Canon of the Hebrwes. Se-  
condly if no booke be Canonical, but these which  
are in the Canon of the Hebrwes, the new Testa-  
ment shalbe ieicted, for it is not in their Canon.

## OBJECTION.

**G**regorius lib. 19. Mor. cap. 17. as cōcerning these  
books of the Machabees, we do not speake  
conciually, if by beside the canonical books, which  
are made for the edification of the Church, we  
shall produce any testimonies, Ergo these books  
are not canonicall.

A N .

## ANSVVER.

**H**E denyeth not these books to be holy, which are rehearsed in the Canon of the Church; seing it could not be hid, and vnknown to the holy man of God, that 200. yeares before, blessed Innocent Pope, and the counsell of Carthage, had spoken of the Machabees as canonicall Scripture. But he speaketh of the Canon of the Hebrewes, in which these bookes were not nombred, neyther were they in lyke authority with the Iewes, whih after the vniuersall Church did authorize by the holy Ghost, for authentical Scripture: vpon which authority, S. Austen feared not to confirme, the prayer for the dead, as holy Canonicall Scripture with the Church.

## OBJECTION.

**L**ong since, of many it was doubted of the Epy-  
stle. to the Hebrewes, the second of S. Peter,  
the last of Daniel &c. Therefore for this doubt,  
they are not to be adudged Hereticks, /who now  
eyther reiect them, or put them in doubt.

## ANSVVER.

**T**He consequent is denyed, because the lyke  
raeson should follow in the lyke doubt, whe-  
ther they are to be baptized agayne, whome He-  
retickes haue baptized; which S. Cyprian with  
some others, haue thought meet to be don. And  
whether the Moyseicall law is to be obserued of  
Christians; yea also who belieued of the Gen.

## 206 THE PROTESTANTS

tils, whereupon, the counsell of Ierusalem was moued about these Heresies. L<sup>y</sup>kwysse whether the grace of the Euagely did appertayn to the Gētils, or to the Iewes only, as is disputed in the Act. Apost. cap. 11 For albeit the Church retayne all tymes, the same one sayth, yet notwithstanding by progresse of tyme, and occasions, as the church increaseth in her number, so things pertinent to sayth, may be amplified, and made more ample, then it was in the beginning. For the Church at no tyme euer receaued, for an opinion of Faith, that which before she had once reiected. Now those books once censured, and approued by the Church, it is not lawfull, more to doubt of them, and are in as great authority and veneration, as the others bookes of Scriptures be, for example. For as a piece of gold in the beginning is suspected to be false, and conterfeyt yet if afterwards it be tryed by the touch-stone of the Goldsmith, and found sufficient, and approued of the Magistrat, is receaued of the whole people, & goeth currant, as other quoyne, and is no lesse worth, then any other pease of gould which was neuer suspect, euen so these books of Scripture &c.

### Q V Æ S T I O. XVII.

#### Of Traditions.

**W** Herefore are the Papists so simple, as to belieue some thinges, which are not expressely conrayned in the Scriptures: VVich they call traditions? Calu. lib 4, inst cap. 8. § 8. Brent. in prolog. Kemnit. in exam. Conc. Trident.

ANS.

## ANSWER.

**I**T may be demanded in lyke manner, wherfore  
*Caluin lib. 4. inst. cap. 3. §. 19.* Alloweth and com-  
 mendes traditions, for in the ordination of the  
 ministers of the Church, he commandes as a pre-  
 cept, the imposition of handes, yet notwithstanding  
 seing there is no commandement extant in  
 the Scripture, he himself protestes it to be neces-  
 sary, as his owne wordes recorde. Albeit sayth  
 he, there is no commandement extant for the im-  
 position of handes, yet we doe see it to be in perpetuall  
 vse from the Apostles, and therefore that same  
 diligent obseruation of theirs, ought to be to vs as  
 a commandement. So that Caluin, who before  
 denyed traditions, doth allowe of them as neces-  
 sary in the ordination of the ministry; whome for  
 entrance we see led with the spirit of contradiction.  
 For I say, that not only these things which plainly  
 are conteyned in the Scripture, are to be obser-  
 ued, but also many traditions, and obseruations  
 which haue flowed, and comed from Christ, &  
 his Apostles, which are to be retayned necessary,  
 as it were in a manner the written word it selfe.  
 Because it is found in the Scriptures, Christ, and  
 his Apostles to haue delyuered many things, wch  
 are not written. For in the 16 of S. Iohn. Christ  
 sayes I haue many things to say to you, but you can-  
 not beare them now. In which wordes he signi-  
 fyeth, that many things are necessary and need-  
 full, to be known to the Apostles: which things  
 out of doubt, he made knowne when he appea-  
 red to them the fourty dayes, speaking of the  
 Kingdome of God, his Church, and of the gouer-  
 nement.

nement of the Kingdome of grace, and what the Apostles haue heard, out of doubt they haue delyuered to the Church. for her cause, these were communicated of our Lord to them, which, although they be not expressed in the Scriptures, yet by tradition are delyuered. Of which S. Paul speaking  
 “ to the Thess. epist. 2. cap. 2 v. 14. stand, and hold  
 “ fast, sayth he, the traditions which you haue receaued, whether by word, or by our Epistle, that  
 “ is to say, the doctrine delyuered to you, whether by the preaching viua voce, or by an epistle written to you. Which place these venerable fathers expoundes of traditions as S. Basil. lib. de S. S.  
 “ Chry. Oecom. Theoph. and S. Aug. epist. 174.  
 “ to that now, sayth he, which I haue rehearsed it  
 “ shal so, that Homouision: is not found in the writtē  
 “ word, and yet as an article of fayth the word is defended.

Lyke wyse the Father is called vnbegotten, which is not read in the Scriptures. The Symbole of the Apostles is by tradition, & not by the writtē word.

Lyke wyse the obseruance of Sonly, for the Sabbath, the baptizing of infantes, the receauing of the Sacramēt fasting; And S. Luke acknowledgeth that he hath receaued by tradition, what he hath written in his Euangely. For if you reiect traditiōs, why not alio the whole wrytten Scripture? by what reason is there only four Euangelists, and no more? And wherefore are they receaued that neuer sawe Christ, and these Euangelists reiected, who did see, heare, and were conuersant with him, as Nicodem, S. Thomas, Thaddeus, S. Peter, Bartholomewe, and others, who haue wrytten Euangelyes, and yet their written Euangelyes are reiected,

reieſted, and theſe other foure are receaued, who neuer did ſee Chriſt; And with vs, you belieue the, which are not expreſſed by any written word, but only believed to be true Euangelists, by tradition. What can be more ſayd for verification of the truth, then the wordes of the Apoſtle? 2. *Theſ. cap. 2. v. 14.* Which wordes, all tend for the commendation of our belief. Of which *S. Baſil. l. de S.S. cap. 29.* I account it Apoſtolicall, to continue, and believe firmly the vnwritten word. To whom all the Fathers are conformable. For when the old Heretickes, as *Gnoſtes, Marcion, Cerdone, Arius, Eunomius, Aerius, Neſtorius, &c.* oppoſed themſelues againſt traditions, diſdayning, and denying them, were with the whole conſent of the auncient Fathers condemned as Heretickes, as witnes *Iran. lib. 3. Tert. de praſcript. S. Baſil. lib. de S.S. cap. 27. Epiph. Har. 53. S. Aug. lib. 5. cont. Maxim.* Now brother Aſill, what can be denied againſt traditions, what argument haue you for your defence, for you accept no Scripture as canonicall, ergo you muſt proue Scripture by tradition; and the other Scripture which you reiect, is named apochrypha, and in ſo doing you muſt allow tradition, and ſo on euery ſide tradition conuinceth you, and yet ye wilbe oppugners, and denyers of tradition? I demand this: if you were to conuince any man of Hereſie, for denying the Canon of Scripture, what argument would you uſe to conuince him? As for example: Luther in the Preface of the new teſtament, decreed to reiect the epiſtle of S. Iames, for Apochrypha, to conuince him of this error, it cannot be done by the Scripture, neyther of himſelf, becauſe he is iudge in his own cauſe, neyther is he to be believed by the reuelation of his priuat ſpirit,

210 THE PROTESTANTS

for all do make for confirmation of his opinion ;  
therefore to conuince him rightly, they must haue  
recourse to the tradition of the Church, as sayes S.  
“ *Aug. Serm. 191. de temp.* We receaue the new, and  
“ould testament, in the number of bookes, the  
“which by authority of the Catholik Church, is de-  
lynered to vs. Moreouer, this other argument is  
to be obserued, for the Church, from the begin-  
ning of the world, till Moyses, two thousand  
yeares, was without Scripture, only ruled by  
traditions, and rites of the sacrifice. In the new  
testament Christ hath written nothing, neyther  
“ commaunded to wryte, but well he sayth *Marc. 16.*  
“ *vers. 15.* Preach you the Euangely to all creatures;  
in which mission, no precept is giuen of writing,  
for saluation depends vpon the word of God, and  
not vpon books, neyther the written Scripture,  
“ nor reuelation or prophesie &c. For that cause *Iran.*  
“ *lib. 3. cap. 4.* wryteth, that some nations in his ty-  
me, had the sayth of Christ, and yet no Scripture.  
Where is it found in the Scripture to reiect tradi-  
tions? But this is the cause why you withstand all  
traditiōs, for these being banished, easily you may  
peruert, and glosse the Scriptures, and apply them  
to your own myndes, which traditions of the ho-  
ly Church, stand out against you, for the clearing of  
the verity, and will not suffer the Scriptures to be  
corrupted, with your fantasies; which corrupt inter-  
pretations, permitted, and suffered, we shall see  
you follow traditions, and consequently your  
owne inuentions, to be for holy Scripture, for the  
first part is probable, for Caluin himself appro-  
ueth the traditions of the Iewes, commenting in  
“ the 104 *psal. 5. 18.* Many things remayned amōgt  
them by successiue tradition, which were godly,  
and

and necessary for them, of the which, no mention is made in the Scriptures. Out of which place it followeth, that Calvin willingly would Iudaize, and as concerning the following of their owne senses, in reiecting the traditiōs of the holy Ghost, to erect their owne traditions, contrary to the written word, I would most willingly be satiesfied by what reason eyther spirituall or morall, why you Puritans vphold, and set vp traditions; as the pillar of repentance denigrate, and made black; and sinners to stand there, to the spectacle of the whole Church, with the showing of their heades, at the crosse, bound with yron chaynes, in tyme of Market, your sackcloth at the Church doore, and carting of poor women thorow the city, of whom haue you learned to punish fornicators by this ignominious punishment. Others by the purse, and to pardon some, who are fatt, and to execute rigor vpon the poor? From whence haue you receaued that tradition in your prayers, to hould your noses in others tailes, and to ly groaning on the ground, after the manner of the Iewes? From whence is that tradition, to fast on sondayes, and feast on fry dayes, and to work on Christmas day, and other Sainctes dayes, and to obserue monday [suter sonday] for holy day? These & a thousand more are the Puritanes traditions, of their owne inuentiō, vvithout any Scripture or vvrittē word, and yet not vvithstanding they vvill abolishe, and condemne all traditions, and yet vvill set vp, and authorize traditions, of their owne authority, contrary to the law of God, and all Scripture, and traditiō of any age before passed.

## OBJECTION.

“ **T**He Lord, sayth *Deut. 12. vers. 32.* What I cō-  
 “ mand thee, do thou that vnto the Lord only,  
 “ neyther shalt thou add any thing, neyther dimi-  
 “ nish. Therefore traditions are superfluous, and in  
 vaine.

## ANSWER.

**I**F this argument were auailable, neyther the  
 Prophets, nor the Apostles ought to haue writtē  
 any thing after Moyses, for vwhat the Prophets  
 haue vvritten, are not conteyned in Moyses, ney-  
 ther vwhat the Euangelists & Apostles haue wry-  
 ten, are contayned in the old testament; but ge-  
 nerally and implicite. In lyke sorte traditions are  
 contayned in the Scripture implicite, vvhē Christ  
 “ sayd *Luc. 10 v. 16.* Who heareth you, heareth me.  
 “ Therefore the sense of these vvordes, vvwhich sayth,  
 (that thou shalt add nothing nor diminish) is, that  
 thou shalt add nothing repugnāt vnto those things  
 vvwhich are commaunded in the Scripture. In this  
 “ same sense sayth S. Paul *Gal. 1. v. 8.* Whether we,  
 “ or an Angel frō Heauen euangelise to you, other-  
 “ wise then that, vvwhich we haue euangelized, let  
 him be accursed. For that præposition (præter) is  
 asmuch to say as cōtrary, for otherwaies should he  
 be contrary to himself, vvwho added many things,  
 as his epistles witnes. And lykewyse S. Iohn after  
 he had vvritten the Apocalyps, and Euangely, vvwho  
 threateneth the same curse, should fall in the same  
 sentencē, in adding to his Epistles, in vvwhich are  
 many precepts, & traditions vvwhich are not con-  
 tayned

tainyed in the Apocalyps and Euangely &c.

## O B I E C T I O N.

**T**HE Scripture is a Rule to belieue, therefore it ought to contayne all things, which are to be believed.

## A N S W E R.

**T**He Scripture is a Rule to belieue, but not adequate and a right Rule, because the right Rule, is the word of God, whether written, or delyuered by Tradition. ”

## O B I E C T I O N.

**T**Hese things are written that you may belieue, that Iesus is the Sonne of God: and that believing you may haue lyfe in his name. But all things written, serue to belieue in Christ, therefore all belife is written. ”

## A N S W E R.

**S**ainct Paul sayes, that, Abel, Enoch, Noe, Abraham, Isac, Iacob, Heb. 11. had vndoubtedly true fayth, yet they had no Scripture written. Againe the primitiue Church, at least tenne yeares after Christ, had no Scripture written; who will say but that they had true faith? Againe these are not conteyned in the written word, to vvit, the consubstantiality of the Trinity, the procession of the holy Ghost, the virginity of the most blessed Virgin Mary, the baptising of children, and the not rebaptising of them, who are baptised of He-

retic kes, the breaking of the Sabaoth, & keeping of Sondag, the obseruing of Easter, the receauing of the Sacraments fasting, the eating of blood, & strangled meates prohibited in the Law, and Euā-gely Aēt. 15 But I would know of the Protestātes, what Scripture they haue for women to singe Psalmes, and to glosse on the Scriptures, in the Church, at home, and in the tauernes? What Scripture haue you for your pillary, crosse, steeple, repentance seat, carting, and showing of poore women, for the sinne of fornication, for these things you haue no Scripture, but must build ypon traditiōs, eyther true or false?

## Q V Æ S T I O. XVIII.

Of the certitude of Hope.

**W** Herefore doe the Papists deny that our Hope is with certitude, seing it is written, that Hope maketh vs not ashamed, but bringeth with it certitude, and confidence, Luth art. 10 11. Calvin. lib. 3. instit. cap. 2. §. 16.

## A N S W E R.

**W** Hat certitude & assured hope, can the Protestants haue in our Sauour, if they defend, and abyde in the principall pointes of their Reformation? Whose doctrine is cōcerning Christ himselfe, to wit, when he descended into the Hell, that he was shaken vvith horrible tormentes, and grieve of conscience, in thinking on Gods wrath towards him, that he dispaired of his eternall saluation, as doe the damned, and that God his Father

ther had conspyred the distruction of the sonne, which evidently may be read in Calu. lib. 2. inst. cap. 16. § 11. 12.

Lykewyse he sayes, that Christ refused to discharge the office of a mediator, & in his sufferings had no more sufficiency then other men, and in his prayer, did not appeare a temperate moderatiō, and that he was tortured, with doubtfulnes in his conscience, and astonished with the horrour of Gods malediction, and tormented with the fear of Hell, and eternall damnation, and that he ceased to pray long to God, but burst out in a voyce of desperation. In this tenor is *Brent. 2. part. Hom. sup. Luc. Hom. 54. & 65.* Therefore what assured Hope, haue these men in Christ, who is worse reputed by them, then the most miserable sinner that euer was borne, and adiudged equally miserable, with the damned Diuells in Hell? Againe what confidence, and assured hope can they haue of God, whom they auouch, to be the author of sinne, as witnes *Zuing. lib. de diu. prouid.?* when we commit adultery, murder, and theft, it is Gods work, as the mouer, author, and inforeer.

Lykewyse, Calvin sayes, that the thief doth kill by Gods impulsio, and is oft constrayned to offend. *Et lib. 1. instit. cap. 18.* Sinnes are committed, not only by Gods permission, but by his will. *Et ibidem cap. 16. 17. 18.* he sayth, all sinnes by whomsoever they are done, they are Gods giftes, and iust workes, for iniquitie is not fulfilled by wil, and intention of man, but by the holy Ghost; and that often tymes the will of God, is contrary to his commandements, which he approueth *lib. de pradeſt. & prouident*. The will of God, sayth he, is the principall cause of the peruersity of men. And in his *inst.*  
lib.

*lib. 2. cap. 4* that God suggesteth dishonest desires, with effectual decree, operation, and will. This he proueth more largely in his *inst. lib. 3. cap. 23*. That the impious, and reprobate, doe more fulfill the workes of God, in their iniquities, then their owne workes, hereupon he affirms that it was absolutly ordayned, & decreed, that Adam should sinne, and consequently, he hath created the most part of the world, to be damned; by the absolute decree of his wil. Hereunto if credence should be giuen, what assured hope, and what confidence can a sinner haue, when it lyeth not in him, eyther to merit or demerite, but absolutely doth, whatsoeuer he doth, by Gods instigation and prouocation?

Contrary to this, the Papists place their Christian Hope firme, and sure, because on his part in whome we hope, it is most certayne, that is to say, it is most certayne on Gods part, that there shall want nothing, for obtaining of that, which we hope for. For this cause, hope is called assured and certaine, because it leanes to a most sure fundament, to wit, the Heauenly promises, and help of God, by which assuredly, we are conducted to saluation, if secondly for our part, we shall vse diligence, to work with the same to our power, as is sayd in the conusell of Trente sess. 6. cap. 13. where speaking of the gift of perseuerance, it saith, let no man promise to himself security, by absolute certitude, and assurance, but in Gods help all are to be reposed, and with firme hope working our saluation. Where it is supposed, that it is in our power in apart, that we fayle not, or that we work not with his graces as we should do. And as it is in the gift of perseuerance, euen so it is in the

the hope of our saluation. For if truly and properly it were not in our power to cooperat, & worke with the diuine power of God, we should haue no more place to hope in God, then if we wanted him, and that there were not a God. And therefore our hope is sure, and confident in God, because he is omnipotent, and faithfull in his promisses, as the ps. 144. v. 15. sayth, The Lord is faithfull in all his wordes, and holy in all his workes, to wit what lyeth on Gods part, for this cause consequently it followeth, that our Lord vpholdes those that be weake, & lifteth vp those that are falle. Againe ps. 145. it is sayd; Blessed is he, that hath the God of Iacob for his helpe, whose hope is in the Lord his God, which made the Heavens & the earth, the sea, and all that there in is, who keepeth faithfulness for euer.

Lykewyse Eccl. 2. v. 11. No man hath hoped in the Lord, and is ashamed. For God helpeth euer, so that the certitude of our hope, consisteth in this, that it is assured on Gods part, for our saluation, because his grace is ready, if we cooperate, and worke therewith, and so rightly is vnderstood, that saying of the Apostle, that hope is not ashamed; and this hope which the Catholickes believe, is far discrepant, to the temerous presumption of the protestantes, who are so certainly persuaded, and assured, that they confide in themselves, more then in God, & whatsoever thing they persuade, and assure themselves of, God must be bound to follow their opinion. So that God shall not be God, but each Protestant in his owne imagination is God, and such is the Protestants assured, and certayne hope, which indeed is ashamed, and not the hope which the Apostle commends, which they want altogether.

## Q V Æ S T I O. XIX.

Of publicke and priuate prayers.

**W** Herefore doe not the Papists in their sacrifice of the masse, & in administratio of the Sacraments, & in all actions, both publick and priuat, vse the vulgar tongue, which may be vnderstood of the people, but the Latin tongue, which our reformers call counterfeyt, & dissembled worship of God. Luth. de form. Missandi. & Cal. in catach.

## A N S V V E R.

Three principall tongues sanctified of Christ in the Crosse.

The reasons wherefore the latin tongue is vsed.

**I**N the tyme of Christ, there were three principall tongues, to wit, Hebrue, Greek, & Latin, to this, the title of Christ crosse beareth witnes Matt. 27. Ioan. 19. In which tongues, God euery where was prayfed, & in these languages chiefly diuine seruice was done. To what ende is this question, seing in the reformed bookes, and prayers, are obserued diuerse wordes in a strange language that the people cannot vnderstand, as Amen, Alleluia, Osanna, Eli Eli-lamafachrhani, Sabaoth, which are Hebrue words. Lykewyse in the Baptisme of infantes, you pronouce a greek word wch surpasseth the vulgar peoples vnderstanding, if it were not for the long continuance & practise of it. Therefore it is expedient, yt diuin publick seruice be don in the latin tongue, and not in the vulgar tongue of each country. First because the vniuersall Church approueth this manner of prayer, against whose practise to dispute, is most insolent madnes, as witnes S. Augusten epist. 118. ad Ianuar. So that what is instituted

tured of the whole Church, for the publicke vtility of our fayth, it is not to be changed.

Secondly, because of the iudgement of the people, who are naturally inclyned to Heresie, and nouelties, whilst in reading of the Scripture, and not vnderstanding it, they take occasiō to hold opinions, against the doctrine of faith, & the precepts of manners, least they should deryde, & finistrouly interpret these thinges, which are religiously instituted; and albeit, many things be put in ye vulgar tongue, as the psalmes, and other partes of the Scripture, notwithstanding the people cannot attayne to the sense and meaning of them, for euen these who are expert in the Latin tongue, finde difficultie to vnderstand the Scriptures, except first they consult with commentaries, and holy Fathers of the Church. Neyther is it needfull, that the vulgar people vnderstand what is songe, or is celebrated in the Church, more then the people vnderstood, what the heygh Priest did in Sancta Sanctorum, Hebrue 9. Luke 2. For the Ecclesiasticall songs, are not intituled to instruct the people, in their vnderstanding with wordes, but it is instituted to awake and sturr vp their myndes, to the worship of God, by sweet Harmony, Reuerence, Maiesty, and soleimne actions. What if perchance it come to passe that eyther we trauaile in a strange coutry, or that a stranger come where Religion is, if Gods seruice be not in a vulgar language, as Latin is, how shall he vnderstand, whether they serue God, or mocke him? how shall he that is ignorant say a men to thy benediction as the Apostle sayth? Therefore publicke & priuate prayers in a strange tongue, albeit they be not vnderstood, of him that prayeth, yet are acceptable to God, &

It is not needfull that the people vnderstand what is songe or said in the church.

Praiers in the  
latin tongue  
are acceptable  
to God.

A similitude  
conuincing  
Caluin.

haue vertue to impetrate, and obtayne blessings, because God & his saincts vnderstand all tongues, which is probable, for that common people, with the chyl dren cryed Matth. 21. v. 9. *Osanna filio Dauid*, which wordes neyther the peoole, nor the chyl dren vnderstood, and yet Christ commendes and prayseth the children, neyther reprehendeth he the cry of the people. Whereupon *Greg. hom. 20. in Iosua*. speaking of a strange tongue, sayth, If thou hearest somtyme to be read in thy eares, that thou vnderstandest not, yet in the meane tyme, know thou, that thou hast receaued vtility thereby, in that the only hearing, is to thee, as it were a certayne charme, to expell the deadly poyson, & damage euill spirits, who ly snares, and go about beseygning Christian souls. Which grounds Calvin contradiceth, who sayth in his Catechisme, to pray in an vnknown tongue, it is to mocke God, and peruerse hypocrisie. Contrary to this, who is of sound iudgement, will easily esteeme him no hypocryte, and mocker, who offereth a supplication, in an vnknown tongue, to the King, who is expert in the tongue, through dayly vse, & yet vnknown to the delyuerer. It is to be thought, that all nations had a common tongue as *Gen. 10*. in which God was serued, but cōfusiō of tōgues being made, three speciall tongues, are separat, & institute for the diuine seruice of God, whereupō this custome followeth, that in the occidentall Churches the vse of the latin tōgue was euer with them, which was a naturall tongue to them, and althought it was not altogeather common, to all nations, for diuerse nations, and tongues, were included in the occidentall Church, and yet for diuine seruice, this tongue is most frequently vsed.

So

So the Greek church, vseth the Greek and chaldaick, and yet the Greek and chaldaick is another tongue, different from the cōmon tongue, which the people vseth in their meettings, but the others were vsed only amongst the learned, and with the Priests, in diuine seruice. For it was neuer a custome through the vniuersall world, that the vse of the vulgar country tongue, should be admitted in diuine seruice, but that which is most cōmon, vniuersally to all nations, *Vt omnis spiritus laudet Deum*. And as concerning the reading & praying in a vulgar nationall tongue, it is no perfection, to do so, for then the vse of the better tongue failes, as Hebrew, Greek, and Latin, which were sanctified on the crosse of Christ. And as Latin is common to all, it is vsed much more, specially it is cōmon to the seruice of God, and seing God requirerh the best of euery thing, to be offered to him, as soueraine Lord, and most louing Father, who doubteth but a learned, holy, and commō tongue, is more honourable, then a barbarous, prophane, & priuate tongue is? And moreouer, in respect of the whole body of the Church, with whom specially we cōmunicat, in our seruice, & in prayers, that we may say all one thing, the vulgar tongues are counted strange, and vnknowne, which strange tongues S. Paul doth litle regard 1. Cor. 14. and preferreth the common tongues, which were deliuered to the first Christiāns, sanctified of Christ, and deliuered by the Apostles, in the East, and West parts of the world; not regarding the multitude of vulgar tongues, which were vsed in particular provinces. For vsually the Greek tongue, was specially in the East, and the Latin in the West Church. For Christ being on the Crosse (from

Ec 3

whom

whome is the paterne of all prayers, and oblatiōs, who knew right well, that the comon people of the Iewes could not vnderstand him ( because the true Hebrue tongue was eyther lost, or much decayed in the comon speach, and every day, more and more failed, after the captiuiy of Babilon,) did recyte the beginnig of the Psal. 21. in Hebreu, my God, my God, why hast thou forsaken me? And did not eyther then, or any other tyme interpret it, in a vulgar tongue. Therefore out of doubt, after his example, we may do the lyke in these tongues, in our seruice, and prayers, which Priests, and clerkes vnderstand, albeit the common people do not vnderstand the same, for this good aryseth to the whole Church, by the vse of the latin tongue, to wit, learning and deuotion, wheras the Protestants hauing once had the Latin seruice, & changing it into their particular vulgar tongue, haue lost both learning and deuotion, for Amen, Alleluia, builded many Churches, Hospitales, Bridges &c. and augmented the deuotion of the people: contrarywise, So be it hath pulled downe the Churches &c. and banished deuotion. So that falling from the Latin, to the vulgar, they haue fallen from the better to the Worle, and from v-nity into heresy, and so to deuyding the coate of Christ into many partes, which thing the barbarous, and prophane souldiers, were affrayed to do. Iohn 19.

## O B I E C T I O N.

**S** Aint Paul 1. Cor. 14. sayes, let no man speake a strange tongue in the Church, which is not vnder-

vnderstood, for sayth he, who shall supply the place of the Idiot, & how shall he say Amen vpon thy benediction, because he knoweth not what thou sayest, but if we read our seruice, & prayer in latin, the vulgar people, vnderstand it not, and so there is no more fruit of the hearing of it, then if a man should speake to the wall.

## A N S V V E R.

**T**HE Apostles saying, containes a threefold prayer, to wit, the prayer of the mouth, of the spirit, and mynd, to which, these three concur, the tongue, the will, and vnderstanding, therefore if any pray with his mouth, in an vknown tongue, he prayeth with mouth and will, if he do it for Gods cause, but his mynd is without fruit, to wit, that he vnderstandes not, because what he prayeth, he vnderstandes not, in the meane tyme, his prayer is not without fruit, for it is meritorious to him that prayeth, and acceptable to God, albeit it be destitute of that fruit, which men conceaue by vnderstanding. And therefore S. Paul striveth to declare the gift of Prophecie, which is the gift of the exposition of holy Scriptures, & of the wordes of prayer, to be more excellent, then the gift of the tongue. For seing daily the number of the faithfull increased both amongst Ethnicks, & Iewes, to the fayth of Christ, it was not requisit to the faithfull, to speake before them, with many tongues, but then it was their part to speake with interpretation of the Scriptures, without which they vnderstood not the Scriptures. But now, when men are taught in the fayth of Christ, and with continuall preaching of the

the word, what seruice, or prayers are in the Church, that men are ignorant of? Therefore to what end should diuine seruice be done in a vulgar tongue, seing it is not vnknowne to the vulgar, what is done in the Masse, or songes of the Church; whilst they cōforme their gestures to the wordes of the Priest, now to stand, now to bowe their kne, now to left vp their handes, and eyes, now to knock on their briefts &c? But to the argument which the heretick propoundeth against the Masse, and Church mattens, we answere that S. Paul speakes of a Prophet, Preacher, or Doctor, to interpret the Scriptures, as Hierome, & Austen witnes in this place.

Secondly that albeit the lay-men vnderstād not the wordes, yet notwithstanding they vnderstād all the mysteries, by preaching. Therfore the hearing of masse, and matines, and euen songe is not vnprofitable &c. howbeit they vnderstand not the wordes, for these reasons. Because in the diuine seruice of the Church, vsually is read the holy Scripture, by which the holy Ghost speaketh to vs, and powreth some grace, in our hartes, & tongues, to expresse our affection and loue towards God.

Thirdeley the Priest, in the masse, or collect, is comon minister of the whole Church, and therefore all hearers of Gods seruice, should repose in the faith of the Catholick Church, for she more pleaseth God, & is more acceptable to him, as a most beloued spouse to her husband, then the sayth of any priuat men.

Fourthly the end of masse, and diuine seruice, is common to all, whether he vnderstand, or no, for the end of the masse, & the Churches intentiō,

is knowne to all, to wit, that the sacrifice is offered for the liuing and the dead, in remembrance of the death and passion of Christ, to the honour of God, and edification of his Church, and to the honour of the Blessed Virgin Marie, & all his Saints, and therefore it sufficeth that we haue diuine seruice in Latin, seing it is one of the three chiefe tongues, which Christ sanctified on the Crosse, and that we appertayne to the latin Church &c.

## Q V Æ S T I O. X X.

Of the Aue Maria.

**H**ow doth the simple Papists think that they pray, when they rehearse the Angelicall salutation, saying, Aue Maria: Aue Maria. Calvin. in Harm. Euang. &c.

## A N S W E R.

**T**He Catholick Papists commit no foolishnes, while they repeat the Angelical salutation, as a true prayer. The reason is, because prayer consisteth in two partes: the one is in giuing of thanks, and the other in prayer, therefore it is not affected folly, or superstition. The maior is euident, because there are many Psalmes of Dauid, that are only actions of thanks, and yet are numbered amongst Ecclesiasticall prayers, also they are nombred by their owne iudgement in the Psalmists, & in this manner were Paul, and Syllas at midnyght praying and praying our Lord. Act. 16. v. 25. For the petitions, & desyres are included in the prayer it self. Moreover the minor is euident, first because,

F f

while

while we repeat that prayer we commemorat the benefit of our redemption, by the incarnation of the sonne of God by way of thanks giuing, therefore it is to be thought, and adiudged for a prayer.

Secondly it is a prayer implicit, by way of insinuation, as was the prayer of the leprous-man to Christ, saying: Lord if thou wilt, thou canst make me cleane: Math. 8 v 2. To whom Christ answered condescending to his inward desyre and priuat prayer, saying: I will, be thou clean. Euen so in lyke manner, whyl we repeat this salutation, we pray the Mother of God, to haue a care of vs implicitly.

Thirdely, the holy Church hath put to this a formall and expresse prayer, in the end of the Salutation, saying holy Mother of God pray for vs, now, and in the houre of our death. Therefore it is a true prayer, howsoeuer the ennemies of God, and of his blessed Mother, whisper and murmur against her.

### O B I E C T I O N.

**Y**F the Angelicall Salutation be allowed of the Catholickes for a prayer. Ergo when the Angel saluted the Virgin he prayed to her.

### A N S W E R.

**T**He sequel is absurd, for although he saluted her, it followes not, that he prayed to her, as whē the action of a thing is of a diuerse intention, & end: it acquires a diuerse name, and action, according to philosophicall axiomes saying *Actus accipit speciem ab objecto*. that is to say, the deede taketh his forme of

of the object: As for example; when any man shall giue an almes for the succour of his nyghbour, this intention, and end of his worke, is obserued of the forme of the object, in that he is his nyghbour, & poore: and in the other, when any man shall giue an almes to decaue his nyghbour, the first is meritorious, but in the second he demerites. Euen so the intention, and end of the Angels salutation, it was congratulatory, in that she was chosen to be the Mother of Christ. And therefore he is not conuicted in this to haue prayed to her, but by the same axiom to haue saluted her.

## O B I E C T I O N.

**T**He Papiſts vsurpe an others office, which is wronge, whyle they salut the Blessed Virgin Mary, they vsurpe the office of the Angell, therefore they sinne in making this salutation which is not proper for them to do, but the Angell.

## A N S W E R.

**I** Deny the vsurping of an others office, this is inuented of Caluins owne head. But *Athan. in Euāgel. de dei para*, sayth, that all the Spirits of the celestiall Hierarchies, doe incessantly sing in Heauen this glorions and vnspeakable hymne, and for this cause it followeth, that not only this salutation was enioyned to the Angell Gabriel, but to all the Angells in Heauen, although one was messenger sent from God, to vtter this salutation. For if any, to prayse God, should sing this hymne, *Gloria in excelsis Deo &c.* He doth not vsurpe the office of another, but so he doth, that he may imitat

the Angels in praying God, and so therefore such-  
lyke is this.

### O B I E C T I O N.

**T**He Virgin Mother of God is absent, how cāst  
thou then cal vpon her, without some blot of  
magicall inchantment and superstition?

### A N S V V E R.

**W**E do not salute, nor innocate the Blessed  
Virgin Mary absent, but we salut and inno-  
cat her, whose spirit with vs is present. For if the  
soules of the blessed, and the Angels knowe our  
doings, otherwyse they could not execute their  
ministry, and office concerning vs: It followeth,  
that the Saints knowe our actions cyther by  
word, or particular reuelation of God, who are  
present with vs in spirit, of whome S. Austē sayes,  
that being secure of their owne saluation, are so-  
licitous and carefull of ours Heb. 1. How much  
beyond the Saints & Angels is the B. Virg. Mary,  
somuch is she more able to know our thoughtes,  
heare our prayers, and to be present in spirit with  
vs, in all our actions, which tend to the glory of  
God, and our saluation. Whose presence is with-  
out all magicall inchantment and superstition.

### Q V Æ S T I O. XXI.

#### Of the Beades.

**VV** *Hersore do the simple Papists repeat so oft in their  
Rosaries one thing idely, euer saying, Hail Ma-*

full of grace, Aue Maria &c. Calvin. lib. 3. instit. cap. 20. §. 29.

## A N S W E R.

**VV** Herefore did Dauid King, and Prophet, in one Psal. 135. repeat twenty-fyue tymes one thing, saying: prayse the Lord for his mercy indureth for euer. And psal. 117. prayse the Lord because he is good, and his mercy is for euer, which he repeates in an other psalme fyue tymes, in this often repetition was the Prophet foolish, and deryded God? nay, but he did well in so praying, and in replying, is commended, & praysed of all men. Euen so we Catholickes in so doing, and praying, cannot be accused of superstition, or idelnes, although in the prayer of the Rosarie we repeat oft the Angelicall salutation.

Moreouer our Satiour Iesus Christ, Matth. 26. before his passion, three tymes in the garden repeated one prayer, saying: Father if it be possible, let this cuppe passe from me, and this the Euangelist witnesseth that he prayed thrice, repeating the very same words. Therefore after the example of Christ, and his other Saincts, who oft duplicated the same words, in their prayers, and Supplications we follow them, in reiterating the same wordes of the Angelicall salutation, in thankfull remembrance of the incarnation of the sonne of God; & in prayse of his blessed Mother, then to follow you who once will not repeat the Lords prayer, in a whole day, who indeed approue your selues destitute of all seruour of deuotion; lyke vnto the cold Salamander, in the flammimg burning fyre. For by the oft repetition of one prayer, it moueth the reasonable creature, forceth the spirit, and inflames

mes the mynd, in the desyre of celestiaall things, by this frequent, and importunate māner of praying, gates are set open to knockers, and seekers do finde, and in the end, the benignity and mercy of God, is imparted and giuen. Therefore let them be ashamed, with their pseudo-prophet Calvin, with his ridiculous scoffes of impiety, saying that the repetition of prayers, which the Catholicks vse, are but babling, forsomuch, as much talke is forbidden of Christ, and all prating garrulity is a mocking of God; who ended by such prating, without any forme of reason, doth mock God, & his Church. In that he mockes God it is euident; for the rosarie was not but by his ordinance, who with many miracles, hath declared the vse of these prayers to be good and acceptable to him, as may be read in the lyfe of S. Dominick. But also throw enuy and hatred he mockes the Church, who by the inspiration of the holy Ghost, hath allowed, and approued such prayer lawful, & godly. And therefore all the reformed with Calvin, as enuyers of the honour of God, and his blessed Saincts, are condemned for their maliciousnes and mockery.

## O B I E C T I O N.

**I**N prayer speake not much, sayth Christ. Math. 6. and therefore to what end is that babling, & repeating Aue Maria, Aue Maria &c?

## A N S W E R.

**I**T may be sayd, thow argumentest be lyke with the Diuell, in cyting the scriptures, for thow holdest

holdest thy peace of that which followeth, as the Diuell did to Christ, saying it is written, as thou producest the same also writē; but if thou shouldst cye right, it is sayd; not to pray with many wordes and babling, after the manner of the Ethnicks. In which wordes, he taxeth their superstitious obseruāce, who thought not their prayers to behard of ye Gods, except they were don with superstition, & clamorous voyces: So that the more they spake whether the affection was to prayer, or no, they believed the sooner to be hard. For the Greek word signifieth no lesse, then a powring out of futil and ydle wordes. But our Sauour did not reprehend the continuance of prayer, but the manner of the Ethnicks, and their intention, but in continuance of prayer God considers the intētion, and seruour of the supplicant, who knoweth what we haue need of, so that it is not necessary that we should teach him with many words, but with affection, and perseuerance in prayer, for it is written, Pray euer, Rom. 12. and Christ hath sayd Matth. 6. when yee shall pray, say Pater noster &c. Therefore the continuance of prayer, is no babling, nor much speaking, but godly, honest, and profitable to the supplicant.

## Q V Æ S T I O. XXII.

## Of the praying in Churches.

**W** H E R F O R E doe the Papists teach and auouch, that it is decreed to pray in their ballowed Churches huge with tapistry, painting, & such lyk ornaments, rather thē in any other place, seing God is euery where, cal. inst. lib. 4. &c.

A N S.

## ANSWER.

**T**He Christian Churches, are not only instituted for the preaching of the word, and ministration of the Sacraments, but chiefly for the oblation of the vnbloody sacrifice, and prayers, so that in them, in regard of, their institution God is much more worshipped, then in any other other place. Which I proue, because none of the ancient Fathers, speaking of the Christian Churches, vseth any other word, then Templū, a Temple, so that a temple, is for an alter, an Altar is for a sacrifice, & therefore they were first instituted for a sacrifice. For what els is a Temple, then a place for an Alter, & what signifies an Alter but the place for a sacrifice? Here upon S. Paul maketh mention of an Alter, 1. Cor. 10. saying: You cannot be partakers of the table of our Lord and of the table of Diuels, where the Apostle opposes the Eucharisticall table, against the table of Diuelles: the which table was an Altar really. It followeth by the lyke reason, that the Christian table must be an Altar, for it is sayd befor, speaking of immolations, because the Gentils vsed to immolate, which immolation, was not done to the true God, wherevpon cōtrarywise the Apostle signifieth, that true sacrifices, and Altars, are offered and erected to God, for he forbiddes Christians not to drinke of their drinkofferings, or to eat of their meat, immolate in the Temples, and Altares of their Idols, seing that their worship can no wayes stand with the Christian worship, where the cuppe and Altar of Christ is, which is the sacrifice of his owne Blessed body, immolat in the Temple on the Altar,

&amp;

and receaued of all Christians, the which Altar he will not haue, to be a compaignon of Diuels, that is to say, that he will haue it, to haue no part with the sacrifice of Idolaters, who offer their sacrifices to Idols, of the which true sacrifice, those holy, and venerable Fathers haue left vs in remembrance these wordes, the sacrifice, tēples, and Priesthood of the new testament; as Aug. lib. 8. *de ciuitate dei cap. vii. Ambros. lib. 2. offic. cap. 21.*

Secondly, Churches are instituted for prayer, more then preachings, for Christ himself sayeth, Luc. 19. my house is the house of prayer, and not an house of preaching. For this cause it is sayd of the Apostles, who preferred prayer before doctrine, Act. 6. We wilbe instant to prayer, and secondly to the ministry of the word. Lykewyse, Peter and Iohn did ascend vnto the Temple, at the nyynth houre to pray. Act. 3.

Thirdly more easily, God heareth the prayers of the godly, in the Church, then in any other place, because the Church includeth the vniforme prayers of many, as also the presence of Christ Iesus our mediator, both in his power, & in speciall effect in the blessed Sacrifice of the Altar. In the Church also the diuel is lesse powerfull, to vex & tempt the members of Christs body. And lykewyse it agreeth with reason that it is better to pray in the Church then elsewhere, because to pray in the Church doth proceed of obedience, and commandement of God, and his Church, which circumstances rehearsed, doe not quadrate, and agree to be done in priuat houses, or in any other places, for in S. Chrysostomes tyme some there were, that excused themselves that they could pray at home, and hereupon vsed seldome the Church, whom he

reprehendes, Hom. 3. O could excuse, sayth he, which I hear of many, whyle they say, we may pray at home, but we can heare sermons, and doctrine but in the Church. O man thou deceauest thy self, and walkes in a great error, for albeit licence be giuen thee to pray in thy house, notwithstanding, it cannot be so well done, that thou prayest in thy house, as in the Church, where so many Fathers and holy men are, for the earnest cry of a whole society, is made to the immortall God, who heareth the cry of the humble, and contrit in hart &c. and a litle after, he sayth; there, in the Church men haue a greater occasion to pray, then in any other place, because the oblation of grace is present, in his object: which is the sacrifice of the masse. Morouer our catholick Churches are erected, consecrated, adorned, & beautified without superstition, only to the honour of God, and his Saints. That Churches are consecrated & erected to the honour of God, it is out of controuersie, but also they are erected in honour of his Saints, as shalbe proued, for if the Temple of Salomon, was erected not only for the Sacrifice, & prayer, but also for conseruation of the Arck of God, to wit, that it should be a house in which (as Dauid vowed 1. paral. 28.) The Arck of the covenant of the Lord should repose, euen so the Temples are for the conseruation of the reliques of Gods Saints, who sometye will they liued were the tabernacles of God, and mediate by whom God hath spoken, and wrought myracles, and if the Arck of God was honoured in the Temple, [and ye Temple builded for the Arck of God, why also may not Christians reuerence honour and pray where the reliques of the blessed Saints are, and  
and

and for their honour and worship erect Churches, and Altars without offence or calūny of heretikes, as David had vowed, and Salomon performed to build a Temple for the Ark of God? The which erection and consecration is without all magick, & superstition, for the fact of Iacob approveth it in the Law of nature, Gen. 28. where erecting a stone in title, to the vse of a sacrifice, & powring oyle on it, for sanctification, and in calling the place Bethel, that is to say, the house of God, wch ceremonies pleased God, and were without all magick, & superstition; euen so our consecratio of Churches, & Altars, is without all inchantments, or superstition; eyther explicite or implicite. Morouer we decore and adorne the Churches for the greater magnificence of Gods house, which magnificence extends to the honour of God: for Moyses by the commandement of God, appareilled, and adorned the tabernacle with gold, siluer, pearles, silk, and other precious tapeltrie for the greater honour of God, and for the mouing, of deuotion, for in these things the faithfull are helped, and the Sacraments are honoured with maiesty, & reuerence, for when we see these things before oureyes, forth with the hart is lifted vp to think on heauenly things, and to contemplate the diuyn Maiesty, how great and powerfull God is, that is worshipped with such magnificence. And contrariwyle the Churches are contemned, and despysed, which wante these ornaments, consecration and appareilling, as may be seene in the Protestant Churches, which are no Churches, but merchant bankes, citizines walking places, a gallery for common people, a spy-house for tailours, a law house, a common hall for examin-

ing a malefactors, a place of verdict, a place where equity and falshood is iudged, a consistory for the Calvinian seſſioners, and Church wardens: " a place for the imprifoning of whores, and fornicators, that verily Chriſt fortold in effect that " it was nothings els, but *Spelunca latronum*, & non *Domus orationis*.

## O B I E C T I O N.

" **G**od is every where, neyther dwelleth the  
" most highſt in houſes mad with handes, or in  
temples as S. Stephan. Act. 7. ſayd, and therefore  
no more is he to be prayed to in the Churches thē  
without, and without as well as in the Church.

## A N S W E R.

**I** Confesse God is every where by essence, presence, and power, neyther dwelleth he in temples, as included in them, or indigent of them, as  
" S. Stephen vnderſtands, yet he dwelleth in them,  
another way, as ſayth Hier. cap. 7. I ſhall dwell  
" with you in this place: becauſe the Temple is a  
" houſe dedicated to God, and his worſhip, who  
hears prayers in that houſe more willingly, then  
in any other place whatſoeuer, ſo yt it followeth  
that as it is a place dedicated to God, and acceptable,  
therefore howſoeuer magnificently we  
can decore it, for that cauſe our prayers are more  
easily hard of God and our petition graunted.

## Q V Æ S T I O. XXIII.

## Of Predestination and Reprobation.

**W**HERFORE doe not Papists accept, and condescend to our doctrine of Predestination, and Reprobation. Seing by them the diuine mercy, and iustice, of God doth chiefly shyne claer, and is made manifest, Calvin. lib. 3. cap. 21. & 23. Piscat. cont. Scaff. &c.

## A N S W E R.

**V**E Catholickes accurse your wicked doctrine, who affirme that God, not only from eternity hath defined, and preordayned all things in perticular, both good, and euill, before the foreseen determinatiō of freewill: but also that our first parents haue falne by the eternall ordination of God. And that, that most clement Lord, whose nature is goodnes, hauing no respect to our good, or euill, hath decreed from eternity, to create some to lyfe, some to death, only that in them he may declare his iustice, and in other his mercy, so that to one of those endes, every one is created, & this they call predestination, and therefore lest I should seeme to forge, or counterfeyt any thing contrary to verity, it is requisite to produce the words of their own Rabbins, to this purpose Cal. lib. 3. inst. cap. 23. §. 7. No man can be iustified, sayth he, whylst God hath foreseen what progresse he is to haue, that made him, and therefore God hath foreseen, because by his owne decree, he hath disposed what he had forscene &c. For it doth appertayn to his wisdom to forsee all things which

## 238 THE PROTESTANTS

"are to come, and lykewyse it appertayneth to his  
 "power to rule and moderate all things with his  
 "hand. Moreouer ibidem, he sayth, It was decreed  
 "of God that Adam should sinne: morouer that it  
 "should seeme absurd to any, that which I say, not  
 "only God to haue forseen the fall of our first pa-  
 "rentes, and the ruine of the whole posterity, in  
 "them, but also to haue disposed it so, by his decree,  
 "and will; and so we call predestination, the eter-  
 "nall decree of God, which he hath declared with  
 "himselfe, what should be done of euery man. For  
 "all are not created to aly ke condition, but some are  
 "preordinate to lyfe, and others to eternall death, &  
 "therefore whether of those endes, he hapneth on,  
 "we say, that to that end he is predestinat Calu. lib.  
 "3. inst. cap. 21. §. 5. To iustitie Calvin, burst out  
 "Piscator a Calvinist in his Treatise against Scaffmā  
 "printed in, Lai in. Holl. 1610. pag. 26. God so cre-  
 "ated our first parents, sayth he, that indeed they  
 "should sinne, for so much as there was no other  
 "way, that he myght obtayne his owne first end,  
 "which is in the declaring, and showing his mercy  
 "in the saluation of some: and in the manifestation  
 "of his righteousness with iust condemnation of o-  
 "thers, thus he. But as concerning this predestina-  
 "tion to death, Calvin sayth, sup. whom God gi-  
 "ueth ouer to damnation these truely by his equity,  
 "and righteousness, and in his incomprehensible  
 "iudgement, we affirme them, from the entrance to  
 "lyfe to be seclused, and stoped. And lykewyse euē  
 "as God with vocation and iustification, doth seal  
 "his owne elect, that they cannot fall: euen so the  
 "reprobat, by excluding them from knowledge, &  
 "notice of his vocation, or from the sanctification  
 "of his spirit, in his decree, and predestination the  
 "which

Caluins and  
 Piscatores  
 blasphemy.

which he declares and manifest by iustice, lib. 3. cap. 21. §. 7.

Morouer he teaches in another place that God draueth the reprobate by force, and constraineth them of necessity to the doing of wickednes, and yet notwithstanding by no meanes can they be excused eyther from sinne, or from the punishemēt of diuine iustice, for he sayes, that the reprobate would be thought excusable, in sinning, because they cannot eshew the necessity of sinne, seing this manner of necessity is layd on them, by the ordination of God. But for this we deny them to be excused, for asmuch as the ordination of God, by which they complaine them to be ordayned, or destinat to damnation, standes with his equity, to vs the cause is vnknowne, but that equity is most certayne, and vpriight with him, lib. 3. inst. cap. 23. §. 9. The which doctrine is most impious, wicked, cruell and blasphemous, and is repugnant, & withstands the holy Scriptures, right reason, and their owne euangelical consistory of Tuguring, & Basil, who hath reiected this doctrine of Caluin, concerning predestination anno Dñi. 1552. as witness Bolf. cap. 13. Therefore what appertayneth to the euill of our fault, and the forward actions of a sinner, they are not predefinite, and preordinate from eternity, which the whole Scripture withstandes, as Psal 5. where it is sayd, *That God loueth no iniquity, neyther willet wickednesse.* And as for punishment and eternall damnation to be decreed of God before the forseen malice, and wickednesse of the creature, or without respect of futur sinnes; that God should haue predestinat, and to haue created them to eternall condemnation. Let Christian ears abhorre to heare such doctrine,

## 239 THE PROTESTANTS

Punishment  
and reuenge  
is a strange  
work to God.

God is forced  
to punish  
man against  
his will.

to which the Scriptures oppose, which testify that God doth not pull out the sword of punishment, and reuenge, except he be compelled, and forced, by prouoking him by long continuance in sinne. For this cause the prophet Isai cap. 28. v. 21. sayeth, *That Vengeance, and the Scurge are called an vnusuall, and a strange work,* and cap. 1. v. 24. as it were he complaineth saying by an interiection, *ah, ah, I will ease me of my enemies, & I will reuenge me on my foes.* which interiection, Heu, many interpret it so, that it is against his will, and that he expresseth it with sorrow, that force vrgeth him contrary to his will to vengeance, and punishment; who willeth all men to be saued, that his mercy, & not his iustice, might be declared, for it is more proper to him to haue mercy, and to spare, then to punish, but reuenge is a strange work to him and contrary to his nature to be a punisher. Is not this fully expessed in Gen. 6. How he was forced, when it is sayd, that he was inwardly touched with dolour of hart, and sayd, *I will destroy man, whom I haue created.* Lykewyse Ezech. 18. v. 23. *Is my will the death of the wicked sayth the Lord God.* Lykewyse Sap. 1. *God made not death, neyther reioyse in the perdition of the lining.* But by the equity of his iustice, when Sinners conuer-tes not, he shall reioyse exceedingly in the reprobation of sinners, for the ostentation of his iustice, for his work of predestination is good, & is without any preuision, or foresight of mens demerites or originall sinne, who from eternity hath not decreed to determinate, constraîne, force, moue, or impell the wils of any to wickednes, and sinne.

Morcouer if the Angells, and men, from eternity, are predestinated to reprobation, to the only ostetation of Gods diuine iustice, they haue falne into

into a more miserable condition then all the brute  
 beastes of the world, the which God hath not  
 created to misery, farelesse to eternall condemna-  
 tion. Whereupon it followeth, that God shall first  
 be a reuenger, before man be a sinner, the which  
 S. Austen euery where reclaims, that it doth re-  
 pugne the infinir goodnes of God, and in so doing  
 God should be more cruell, then the wyld bere,  
 and lyons; for there is no beast so souadge, who  
 intend to procread their birth and whelps to a ex-  
 treame misery, other is none, that do not nourish,  
 and promote what in them lyeth, to perfection.  
 And to the contrary God shalbe more vnnaturall  
 then the brut beastes, after the doctrine of Caluins  
 theology. I cannot see by what reason men can  
 promise, & assure ther soules whether to presume  
 of their saluation, or to dispaye in this doctrine of  
 predestination. How shall it be in our liberty and  
 will to perseuer in good things, and hope to be  
 saued, if predestination without freewill, good  
 workes, and perseuerance make a consummation?  
 what? hath Christ sayd in vayne, Matth. 19. *If thou  
 wilt enter into lyfe kepe the commandements?* Againe he that  
*perseuereth to the end shalbe saued*, But this Protestante  
 predestination annihilate the wordes of Christ,  
 for it freeth vs of the commandements, and of the  
 vertu of perseuerance; and sayth all good works  
 are vnprofitable.

Angels, and  
 men, are crea-  
 ted to a more  
 miserable con-  
 dition then  
 beastes are.

Moreouer there followeth another absurdity,  
 that if God of his own wil, without forseen sinne,  
 doth reprobate men, there shalbe fewer reprobate,  
 then elected, which is false, as Matth. 7. & 12. by  
 the consequent of the Scripture is probable; for  
 God is more propense, and ready to haue mercy,  
 then to condemne: therefore if predestination con-

What absur-  
 dities follow  
 the Protestants  
 doctrine of  
 predestinatio.

## 242 THE PROTESTANTS

wherein consisteth electiō, and reprobation, and of his distinctiō.

Forseen merits and demerits are causes of election & reprobation.

sist in his owne will, it is to be supposed, to be farsewer reprobate to death, then to have been predestinate to lyfe. For it is an idle argument that you Gather of predestination, to make the vindictiue justice of God to shyne, seing by reason, it is rather obscured: who will God first to be a reuenger, before man, or Angell be, and to forsee and predestinate them sinners, before they be creatures, for by all reason, it ought to be first produced, what is to be punished, before the punishmēt be decreed, and secondly the decree of the punishmēt, is to be measured, according to the fact. So that the difference in election, and reprobation, consisteth in this distinction, to wit, that immediat election in perfect yeares subsist in his prescience with preuision of following merites, presupposing cooperating grace, and mediāt knowledge. And in children by preuised application of the Sacraments, against sinne originall. Reprobation is by apostitiue act of his diuine will, by which God hath decreed to condemne some to eternall punishments. The cause is giuen meritorious of the part of the reprobate, to wit, perseuerance in mortall sinne, or in originall. For where there is a reason giuen, wherefore the Kingdome of God is prepared for the elect, before the beginning of the world; is there good workes, and merites, for it is sayd, Matth. 25. that Christ in the day of iudgemēt shall say, come ye blessed of my Father (by predestination from eternity, and by grace in the present) possesse yow the Kingdome, prepared for yow, from the beginning of the world, that is to say, from eternity. Adiecting the reason, wherefore not only it is giuen to them to possesse, but also was prepared frō the beginning, because sayth he, I was hungre, thirstie, naked. &c. and you succor-

succoured me, contrariwise to the reprobate. Goe  
 from me accursed into hell fyre, which is prepa-  
 red for the Diuell, and his Angels, for I was hun-  
 gre, thursty, naked &c. and you secoured me not,  
 so that the predestinat, is elected to glory, for their  
 foreseen merits, and the reprobate are ordayned to  
 Hell fyre for their foreseen demerits. Whereupon is  
 the common maxime that the vulgares, and idiots  
 holde, and is mantayned of all sectaries, that a mā  
 predestinat to eternall lyfe, howbeit he doth euill,  
 cannot be a member of the Diueil, and contrari-  
 wyse the reprobate whatsoeuer good he doth, or  
 how well he liue, cannot be a member of God. The vulgars  
opinion of  
predestinatio  
& reprobatio.  
 By this doctrine righteous, and good men, are tur-  
 ned away from doing good workes, and makes a-  
 way for sinne and all vyces, for hereby a man,  
 shall neyther merit, nor demerite; seing this Para-  
 dox teaches an infalibility that the predestinat, cā  
 do no euill, and the reprobate can do good. Which  
 is false, for it is not sayd to reprobate Cain, dispa-  
 ring of the diuine mercy of God, for which he  
 was damned, and to preuent him of reprobation,  
 he sayes, Genes. 4. v. 6. *Wherefore art thou angry, and  
 why is thy countenance cast downe, if thou doest well, thou  
 shalt be rewarded.* In which wordes it is euident,  
 that God promisseth to a reprobate man, the re-  
 ward of good things, if he will worke them. But  
 the Protestants cheife designe is to extinguish all  
 power, and will to work any good thing, through  
 predestinatio, so that the predestinat cannot sinne,  
 nor the reprobate cannot merit, withstanding the  
 holy Scripture, which sayes, that Peter was prede-  
 stinat to eternall glory, and yet committed a most  
 haynous sinne, by swearing & denying our Lord,  
 Matth. 26. whome before he confessed the sonne

The Protestants  
 will is to ex-  
 tinguish all  
 power to me-  
 rit or demerit.

of God, and King of Israell, Matth. 16 Lykewyse is not S. Paul predestinat, yet he himselfe confesses that he had been a blasphemers, a persecuter, and a wicked liuer, which is the workes of reprobation, except you would say, y<sup>e</sup> a blasphemers is worthy of an eternall reward, then was he a blasphemers of necessity, or then was he a member of the diuell, for all wickednes must be of the Diuell, for as S. Gregor. Hom. in domin. 1. Quadrag. The head of all the wicked is the Diuell, and the members of this head, are all the wicked, Thus be. Who would thinke S. Paul to be predestinate, and S. Peter whose deeds are opposed, or how did their concur with predestination ensuing, seeing as they say, the predestinate cannot sinne? How then haue they, & others sinned, lyke fooles, assuring your selues of predestination, and eternall lyfe, who cannot faill; no more then Christ himself, with Caluin, you are not ware, of presumption lib. 4. inst. cap. 17. §. 2. Whilst you trust in your own suppositions, concerning predestination, and reprobation, for many haue perished, who haue thought to haue ben predestinat, and many hath been saued, whose lyfe appeared to others reprobate.

## O B I E C T I O N.

“ **T** He Scripture sayth Rom. 9. v. 11. when as  
 “ yet they were not borne, nor had done ey-  
 “ ther good, or euill (that according to election, the  
 “ purpose of God should remayne sure) not of works  
 “ but by him that calleth it is sayd, that the elder  
 “ shall serue the younger, as it is writen, I haue lo-  
 “ ued Iacob, and haue hated Esau: in which the A-  
 “ postle concludes, that Iacob is not for his foreseen  
 works,

workes, beloued of God, with the loue of predestination: euen so neyther Esau for his forseen sinnesto be had in hatred, and reprobation of Gods: and therefore the one is loued, and the other is hated for the only ostentation of his mercy, and iustice, without respect of their merites, and demerites.

## ANSWER.

**B**Y Iacob, & Esau, are vnderstood two people, to wit, the Idumeans, and Israelites, and therefore by the name of Iacob, he declares the Synagogue with her head, and by the name of Esau, the people descended of Esau with their head, it followeth, that this loue towards Iacob, was in the good will of God to giue to the Synagogue those preuiledges, by helpe of which many was saued, and predestinate. And the hatred of God in this place towards Esau, and his posterity, is nought els, then lesse loue, whom God would not preuent with such singular preuiledges: but permitted them with their head, to fall in sinne, and to be obdurate in sinne, and therefore this word hatred is taken for the lesse loue, as is frequent in Scripture, Luc. 14. v. 26. If any man come to me, and hate not his Father &c. So that Iacob was elected to a farre more helpe of grace, and greater preuiledges then Esau, for of Iacob, and his posterity Christ was borne, and not of Esau, also Iacob receaued a temporall inheritance, in a figure of an eternall inheritance, and benediction, and Esau only left to common helpes of grace, & hereupon Iacob is beloued, because of the singulare graces giuen to him, which was denyed to Esau, & seing the election to be inequall because of the will of

the caller, and not the merites of the one, or demerites of the other, it is sayd, I haue loued Iacob, and hated Esau, and to giue a token of his loue. he sayes, that the elder shall serue the younger, which according to the letter, we read in no Scripture, that Esau euer serued Iacob, neyther doth he absolutely speake in this place of predestination, and reprobation, & yet notwithstanding so he speaks of those grounds in which proper reason teaches in what consistes election, and reprobation,

### O B I E C T I O N.

**I**T is sayd by the Apostle i bid. v. 15. *I will haue mercy on whom I will haue mercy, and I will show mercy on whom I will show mercy:* Therefore it is not the Willer nor the Runer, but of God y<sup>t</sup> sheweth mercy &c. Therefore as mercy is of God, euen so is reprobation in the will of God, vnto the ostentation of his iustice.

### A N S V V E R.

**T**He Sequell is false, for neyther to haue mercy is to predestinate, or not to haue mercy, is to reprobate: but to haue mercy, is to conferre, and giue meanes, by which men is delyuered, and made free from the miseryes, which sinne induceth with it, and this mercy is in the will of God, which he giueth to one, and not to another, neyther can any complayn: because God giues sufficient grace to all men, if that man cooperate therewith. In the same manner is vnderstood the discourse of the potter, and the clay, as concerning precious, and contemptible vesselle, for so the Apostle argues, if it please the Potter to make a vessel

self

fell to honour, and in another to dishonour, which  
 in the coniecture of man is a great worke: may not  
 it please God to do that which is lesse. For if an  
 Potter of an Clay may make two vessels after his  
 will, to honour, or ignominy, may not God make  
 of two sinners, ( who is baser then clay, through  
 their owne fault ) two vessels, eyther to honor, or  
 ignominy, after the multitudes of his mercy, or  
 the equity of his iustice, in giving to the one con-  
 uenient help, and grace, by which God foreseeeth  
 him to be mollified, by pennance, and to be for-  
 med a vessell to honour, by good workes And vn-  
 to the other he giues meanes sufficient, albeit not  
 in such aboundance, or powerfull, yet sufficient  
 to saue their soules, if they work sufficiently with  
 these meanes. But when these meanes are not fol-  
 lowed, and applyed, which are sufficient, that it  
 is sayd, that God leaues him in his owne will, &  
 this way he is sayd to be indured and hardned of  
 God. But wherasthe Apostle sayes, what if God  
 would, to shew his wrath, and to make his power  
 known, this sense is more difficile, for he speaketh  
 not simpliciter as delightfull in the punishment  
 of man, but for the reason of iustice, and to make  
 his power knowne, who longe hath sustayned  
 with patience the vessels of vrath, that is to say,  
 expecting their pennance; and ready to help the  
 with his graces, who withstanding him, haue ob-  
 dured themselues, that he may show the riches of  
 his glory in the vessels of mercy, and so by a con-  
 secutiuē reaso, in shewing the power of his wrath  
 on the one, in the righteousnes of his iustice, is the  
 ministring of mercy to the other, to come to glo-  
 ry. What herein can any man complaine, seing  
 he hath sufficient helpe of God, if he will worke  
 with

" with that help ? No man can perish, for it is Gods  
 will that all men should be saued, and none should  
 " perish, 1. Tim. 1. who delytes not in the death of  
 " a sinner. Ezech. 18. Where it is to be noted, the  
 " saying of the Apostle, and the end why the repro-  
 bar are permitted to sinne, & the suffering of them,  
 " was not only, that God should show his wrath in  
 them, and vindicative iustice, but also that he  
 might show the riches of his glory in the vessels  
 of mercy, for the death of Christ should not haue  
 been, neyther the death of his martyres, if God had  
 not permitted sinnes &c.

## O B I E C T I O N.

**S**ain& Paul seemeth to speake of predestination,  
 so that there is no cause in vs of rebrobation,  
 because all is referred to the only good pleasure of  
 God. For which cause the Apostle cryeth out:  
 O the deaphes of the riches, of the wisdom, and  
 of the knowledge of God, how incom-  
 prehensible are his iudgements, & his wayes un-  
 searchable, Thus he.

## A N S W E R.

**T**He Apostle exclames not admiring the secret  
 causes of predestination, and rebrobation, but  
 the immense wisdom of God, his counsell, and  
 dispensation of his grace, and sayth? Who hath  
 permitted both the Gentils, and the Iewes to fall  
 in infidelity, that he may haue mercy on both, as  
 at length in this place is discusled: but as touching  
 the wordes of the Apostle saying, when the chil-  
 dren as yet were not borne, nor had done good  
 or

oreuill. By which example it is euident, that neyther nations, nor particular persones be elected eternally, or called temporally, or preferred to Gods fauour, by their merits, because when God made these two persones, he loued Iacob, and refused Esau, respecting them both euill, and the one as guilty as the other, for originall sinne, which was alike in them both. And therefore iustly where he might haue reprobated both, he saued of mercy one, which one being as euill, and as voyde of good, as the other, must hold of Gods eternall purpose, mercy, and election, that he was preferred before his brother, which was elder then himself, and no worse then himself; neyther hath his brother Esau in the other part cause to complayn, for that God, neyther suffered any thing to be don towards him, that his sinne did not deserue: for although God elect eternally, and giue his first grace without all merites, yet he doth not reprobate, nor hate any, but for sinne or the forsight thereof. Therefore in these two equall persones God calleth the one vnto mercy, and leaueth the other in his sinne: Is God for this cause iniust, and an acceptor of persones? The Apoille answers, that God were not iust nor indifferent indeed, so to vse the matter, where grace and saluation were dewe. As for example, if two men both beleued well, and liued well, if God should giue Heauen to the one, and should condemne the other, then were he iniust, partiall, and forgetfull of his promise. But respecting two, who both be worthy of damnation, (as all are, before they be called to mercy) then the matter standes of meer mercy, & of the Giuers will, and liberality, in which place partiality hath no place. As for example, o male-

factours are condemned for one cryme, the Prince pardoneth the one, and leteth iustice proceed on the other: euen so God, seeing mankynd in a generall condemnation, because of sinne, he saucth some, and not other some.

Secondly the malefactor that is pardoned, cannot attribute his remission to his owne deseruing, but to the Princes mercy: euen so, all that be pardoned of damnation, are deliuered by grace through the good will of God, & merits of Christ.

Thirdly, the malefactor that is executed, cannot chalendge the Prince, that he was not pardoned also, but must acknowledge, that he hath his deseruing: euen so, such as be left in the state of damnation, cannot complaine, because they haue their deseruing for sinnes.

Fourthly the standers by, must not say, that he was executed, because the Prince would not pardon him, for that is not the cause, but his offence: euen so, we may not say, that such be damned, because God did not pardon them, but because they were offenderes, and therefore deserved punishment for these offences.

Fyftly, if they aske further, why the Prince pardoned not both, or executed not both, the reason is, that as mercy is a goodly vertue, so iustice is necessary and commendable, euen so that some should be damned and not all pardoned; & other some pardoned, rather then all condemned, we agree to Gods iustice, and mercy, which vertues, in Gods prouidence towards vs, are recommended.

Moreouer if it be demaunded, why Ioan rather then Iames was executed, and why was Iames rather then Ioan pardoned, seeing they both are equal:

equall criminall; the reason is, because it hangerth mearly, and wholly vpon the Princes will & pleasure: euen so that Saul should be rather pardoned, then Cayphas being both equally euill, it depēds vpon Gods holy will, by which many vnworthy persones obtayne pardon; but for verity no iust, or innocent persone is euer damned.

## Q V A E S T I O. XXIII.

## Of Freevill.

**W**Hy do the Papists affirme men to haue in their action, freewill; seeing it is extinguished by sinne. Luth. de seruo:arb. Cal. 1. 2. inst. c. 2 §. 8. Melāct. in loc. com.

## A N S V E R.

**W**Herefore is freewill denyed, and necessity altogether induced, and to renouat the most pernicious errors of the old damned opinions of Simō Magus. Bardesane: Priscillianits: Manicheis: Aboilards: Wicliff. Albanense: and the errors of such lyke Hæresiarques repugnant to the Scriptur, contrary to manifest experience, right reason, & the goodnes of God? For the Scripture teaches that after the sinne of our first parents, there remained free will, eyther to choyse, or refuse, good, or euill, neyther is he forced by concupiscence after the manner of brut-Beastes, neyther is he compelled of God, or is, as stock, and block, moued to good, or euill; but freewill worketh freely, in all things requisite to man, so that he may both choyse good, & euill, also he may resist diuyn grace it self, because the grace of God inferreth no violence against

Freewill is denyed, and necessity is induced.

A man may withstand the grace of God.

Man hath  
freewill.

the will of man, neyther is he forced against his will neyther is he necessitate, but God calling, he obeyes, or disobeyes, and after his owne will, and free option eyther accepts or refuseth, the grace of God? So that will, when he deliberates, he may in that instant, will, and not will, so that whether in volution, & deliberatiō; it is proper in his will. The verity is without controuersie in men of sound iudgement as holy Scripture winnes, as Gen. 4. v. 7. When God spaken to Cain, sayth, *If thou doest well, shall thou not receaue waidges, but if thou doest euill forthwith in the door is sinne.* Herupō hath not a mā power, to rule his own passiōs & may he not eschew sinne, proceeding from that passion; Therefore let all Hereticke with Luther be ashamed, who maketh the freewill of man seruill, and to be forced, and necessitated; which God himself witnesseth, to haue made free, and made man Lord indued with reason, & not seruant? or yet his will to be seruill, and abandoned, but to be Lord of himself.

Lykewyse our Sauour speaking to Ierusalem, Matth. 23. sayth, *How oft, would I haue gathered thy children, but thou wouldest not.* In those wordes it is euident that God is willing, and man will not: therefore be the will of God, the free will of man is not forced and necessitated, but remitted in his owne disposition and option. Lykewyse Eccl. 31. v. 10. It is written of the righteous man in his commendation, saying, *VVho might transgresse, and is not transgressed, might do euill and not done it:* to this the disciple accordeth with his master, 1. cor. 7. v. 37. *saying in the commendation of Virginitie, who hath disposed firme in his heart not hauing necessity, hauing power ouer his owne will, & hath so decreed in his heart to kepe his virginitie, doth well, in which wordes S. Paul plainly attributes power in the*

the will of man, but taken away the freewill of man, is a consequent to deny the article of our beliefe, to wit, *frō Heauen shall he come to iudge the Quick and the Dead.* To what end shall a Iudgement be, when there is no merit, nor demerit to be iudged, neyther shall there be praise, nor dispraise, neyther reward, nor punishment? For to these effects is a Iudgement, & cōsequently it includes liberty of Freewill, as teaches S. Augustin.

The denyall  
of freewill is to  
deny on of the  
articles of the  
creed.

Moreouer to what end are all the exhortations to pennance, and conuersion to God, and to what effect are the commandements giuen: to what end are inhibitiōs: threatnings: promises: to fle frō sinne: and consequently from the wrath of God: if the liberty of freewill be extinguished, there shall be no difference betwixt the actions of man, and Brut-beastes, and man shall be after the same inclination and appeare with them alyke: then freewill, must be subiected to the appetite, and concupiscence is of necessity: what can be spoken, more wildly against the excellency of humane dignity, is nor also this an open axiom plainly contrary to reason, putting no difference betwixt man, & beast, for indenying this, it taketh away all consolation, it freeweth man of solicitude, it secludeth feare, that he may do what he list, he is exempted of reason, and discretion, what he doth, of necessity he must do it, whether it be good or euill. That thereby this end may follow, security and idelnes: referrng all to the grace of God, and only sayth, sluggish to euery good works, extinguishers of vertue, peruerting the grace of God, introducing inevitable necessity, and excusing sinne, in making God the author of sinne, and chargen the bening goodnes of God of all wickednesse.

## OBJECTION.

“GOD sayth I haue indured the hart of Pharaο,  
 “Exod. 10. v. 1. Lykewyse Ioseph bretheren  
 “who sould him, sayes, Gen. 50. v. 19. can we re-  
 “sist the will of God, But the diuynē will of God  
 “hath determinat Pharaο to afflict the people, &  
 “the bretheren of Ioseph to sell him. Therefore there  
 is no liberty of frewill.

## ANSWER.

THE consequent is false, for God hath not for-  
 ced Pharaο to the detention, and affliction of  
 his people, but in iust iudgment, for great sinnes  
 going before, he hath depriued him of his grace,  
 for that cause he is left to himself, and turning him  
 “from God, leaning to the creature, hath indured  
 “himself, for so it is written, Exod. 8. v. 15. 19. Pha-  
 “raο hath obdured his hart: & againe it is sayd, that  
 “the hart of Pharaο is obdured, so that Pharaο wa-  
 “ted not frewill, but he wanted the grace of God  
 “to worke with his frewill, because of his forgoing  
 sinnes.

As concerning Ioseph, and his bretheren it is  
 to be vnderstood of the determinat will of God,  
 for the exalting of Ioseph, and is not attribu-  
 ted for a sinne to his bretheren, which glory and  
 exaltation God had decreed longe before, to him,  
 as may be gathered of his visions, and dreames,  
 “and therefore for this cause it is sayd in the v. 20.  
 “yee thought of me euill, but God hath turned it in  
 good, that he might exalt me: so that their frewill  
 by this was no wayes necessitate, and forced, but  
 concur-

concurrent with the will of God, for the glory & exaltation of Ioseph.

O B I E C T I O N.

**I**T is neyther the Willer nor the Runner, but it is of the mercy of God. Rom. 9. v. 6. Therefore there is no frewill, but God doth all in vs after his will, and mercy.

A N S W E R.

**I** Deny the Sequell, for the mynd of the Apostle is, that the beginning of good workes, is not of humane will, neyther from the indeuoir of mā, but first of the preueaning grace of God, which excludeth not the free cooperation following afterward of freewill, to this purpose, sayth the Apostle, 1. cor. 3. v. 9. We are Gods helpers, and S. Iohn Epist. 3. v. 9. exhorte vs; to be helpers to the truth, ergo Freewill remayne in man to worke & cooperat with the grace of God.

O B I E C T I O N.

**N**O man commeth to me except my Father who hath sent me drawe him, Iohn 6. v. 41. but he that is drawne hath not freewill: ergo man hath not freewill, because drawing designes violence.

A N S W E R.

**T**O draw, is vnderstood for internall vocation, by which God sturreth our will to worke good things, but this vocation often rymes man

## 256 THE PROTESTANTS

“man resistes, as is sayd Prou. i. v. 24. I haue called and you haue refused, for that cause it followeth such vocation not to be violent, so that after God hath called vs, freewill is left in vs, to incline to the vocation, or to that which may chiefly please vs, eyther good, or euill, and therefore he is sayd to be drawen, when he is called, for if the Poet say, *trahit sua quemque voluptas*, and as S. Aug. sayes, *ostendat puero nucem & trahas eum*, so that neyther in loue neyther in showing a child a nut make any violence, but motions to freewill, and therefore God in calling, and pouring in his grāce in man, so draweth that the follower may will, and therefore freewill is in man without any violent drawing, but in mercifull vocation, to accept and repell, as euery mans pleasure is.

### O B I E C T I O N.

“**A**L our works, thou hath wrought them in vs, sayth the Prophet Isai 26 v. 12. and the Apostle lykewyse, Phill. 2 v. 13. sayes, that it is God which worketh in you, both the will & the deed euen of his good pleasure. Therefore the freewill of man altogether is pāssue, neyther can do any thing, but as it is moued.

### A N S W E R,

**G**OD so worketh good things in vs, yet notwithstanding, a place is left in our freewill, to worke together with God: to this purpose and effect S. Paul argue for vs, saying, that he hath more laboured then the rest, yet notwithstanding, he sayth, not I, (to wit, only of my strenght) but the grāce

grace of God with me. 1. cor. v. 10. for grace, & freewill, are coherent, as the first cause with the second, as expounds S. Aug. *de gra. & lib. arb. cap. 5. Greg. lib. 16. cap. 11. Bern. Tract. de gra. & lib. arb.* as for example who is to drawe his nyghbour out of the pit, draweth him that is willing to be saved on togeather with him, even so God workes with the freewill of man, first by a generall concurrence: secondly be a speciall help, illuminating the vnderstanding to the knowledg of God, and pushing the will, in lyking vertue, and honesty: thirdly by habitual grace, which worketh grace to the soule, and giues to the body corporall health, all thre-ways God worketh in vs, so that God worketh not allone, neyther impedits nature, neyther pre-determinat any act by freewill but helpeth by influence of grace, (as wyne, helps the weake, and sicke persones, and as a stocke which a sicke man leanes to, is a helpe to walke with facility,) so that he no wayes is forced, or is necessitated, for grace takes not away nature, but helps, and petyfyes it.

## OBJECTION.

**T**He Scripture sayth, that we are in the hands „ of God, as clay in the hands of the Potter, as is sayd Isai 64. v. 8. We are clay, and thou art our „ fashioner, but the clay is passiue, & to suffer only: „ ergo euen so are we in freewill with God.

## ANSWER.

**T**He Apostle sayth, *sup. obiect. 2.* We are Gods „ fellowe helpers, a fellow helper must be a- „ ctive, ergo not passiue, but in so farre as we called „

K-k

clay,

clay, is in respect that clay is, as it is of it self filthy and of no worth, without the labour of the cunning potter, to make it in a good and an excellent vessel. Euen so no man may merite of his owne power, or may attayn to be adopted a child of God, seing all are borne children of wrath, and seing all are the work of God by giuing of preuening grace, and iustification, which is not without freewill, and so to conclude we are sayd to be Clay, and he our former, respectiue.

# OBJECTION.

**F**Reewill in good things cannot fall in euill, euen so to aryse to good, or euill, it can be without an excitant and mouing helpe, therefore will is not free.

# ANSWER.

**V**VHo easily hath fallne in a pit, cannot easily go out of the same: euen so grace been taken from a man, he cannot worke good workes, so much is the imbecillity of nature in the working of good, without grace, whereupon it concludes, that the grace of God, cōcurreth with free will, and freewill with the grace of God, so that it is neuer alone.

Q. V. A.

## Q V Æ S T I O. XXV.

Of Prescience, Predestination, and  
Freevill.

**VV** Herefore doth the Papists affirme that the will of man is free, seing in the prescience of God, in so much as it is infallible, and necessary, takes away this liberty, for the diuine will of God from eternitie hath predestynit, and predestinat all things in perticular before the forseen determination of second causes sometye in tyme to come. *Wicl-art. 17. Calu. lib. de ætern. de prou. & lib. 1. inst. cap. 18. §. 1. & lib. 3. cap. 23. §. 2. 4. 7. 8. 9.*

## A N S W E R.

**I** Say the infallible, & eternal prescience of God, taketh not away, neyther preiudges the liberty of humane free will, or eyther is tyed to the chanches of tyme, because the prescience worketh nothing in the future actions of humane will: therefore it bringeth not to man any necessity. The Sequell is plaine, seing necessity is an intrinsecall condition of the thing which forces or necessitates: The antecedent also is probable, because prescience presupposes things to be future, and to depēd on ther objects, the which S. Augustin induces with a similitude, lib. 3. de lib. arb. cap. 3. 4. saying, For as thou with thy memory, forceth not to be done which hath passed: euen so God by his prescience, forceth nothing to be done, which are to come, to passe, thus he. Because memorie maketh not, but presupposes things to be passed: as for exaple,

my sight by which I see Iohn to Runne, is not the cause of his course: euen so the prescience of God of future things, maketh them not to be future, but presupposes things to be future; so that these things, should not be from eternity of God; the foreknower of all the actions of our will, except such things sometime were in time to come, neyther it is because God hath foreknown y<sup>t</sup> to come; therfor it is come: but the contrary, because God foreseeth it to come of their owne causes: therefore God knoweth things to come. Which grounds are sufficient, to agree the prescience of God, with freewill, and fortune; and this hath been the common opinion of the Fathers, so that now no lesse is the liberty of free will, or the fortune of things, then if there should be no prescience about future effects absolutely. But it is to be obserued, this distinction betwene prescience, and free will, first I say by a familiar similitude, in *sensu composito*, it is necessary the Runner to moue, as it is impossible the runner not to moue, for it implicates a contradiction, to agree these two, any to runne, and not to moue; euen so in *sensu composito*: is it necessary that Iohn who is foreseen of God to sinne, sinne, for it is impossible to remayne in the prescience of God, that Iohn shall sinne, and not sinne, because these two cannot subsiste, and consist in God, that he is to foresee a man to sinne, and not sinne together. But in the contrary it followeth, that, in *seu- judinis*, that he who is Running may absolutely not moue, because he may not Runne: euen Iohn who is foreseen of God to sinne, may absolutely not sinne, because if he may not sinne, he was not to sinne; neyther hath he stand præxistent in Gods prescience, that he is to sinne. How vngodly is the mynd of Caluin, and Beza, who say sinne, and  
all

all euill not only to be forseen of God, but also in particular before all forseen determination of created freewill, to haue been decreed, willed, and predestinat of God? as reporteth Calu. lib. 1. inst. cap. 23. §. 7. saying, it was decreed of God that Adam should sinne, and a litte after, he sayth, it is a horrible decreet, truely I must confesse, notwithstanding no man can iustify this, but that God hath forseen what euent man was to haue, before he made him: and therefore what he hath forseen by his decreet, so hath he ordayned. To iustify this villanous assertion he induceth S. Austen to fauour his erroneous opinion, saying, I doubt not with S. Austen simply to cōfesse, that the will of God is the necessity of things, and that necessity is also necessary to be furur what he hath willed. Moreover, in the 9. §. he sayth, that the reprobate would be thought excusable in sinning, because they can not thewe the necessity, seing it is the ordination of God, and cast on them by way of necessitie, but we deny them to be rightly excused? forso much as the ordination of God, of which they cōplayne them to be destinat to punishment, and damnation, it standes with his equity. In which Caluin concludes God to be the author of sinne, and of the damnation of man, for of this paradox followeth, that God not only willet sinne, but efficaciter doth procure sinne, instigateth, and foreteth them to sinne: and therefore it followeth that God hath not from eternity definit, and in particular to haue ordayned any thing, before forseen determination of the second causes, neyther the electiō of the predestinat to glorie, to be without prouision of second causes, vse of freewill, and the grace of God.

## OBJECTION.

**F**rom a necessary cause, must proceed a necessary effect, but the prescience and knowledge of God, is the cause of all things, and first, of Free-will, as a necessary effect, because that God can not want it. Therefore all things forknowne of God, are of necessary effectes, and commeth to passe necessarily.

## ANSWER.

**O**F a necessary cause, necessarily working, necessarily and not freely, the effect followeth: such is not the knowledg and prescience of God. for prescience is not the cause of future things, but supposes them to be futures. but of naturall causes, as science & learning are necessary to a necessary effect, yet notwithstanding not so necessary, but are of Gods diuine will independently, & of free election of humane will, if we speake of the effectes, which depend of created freewill.

## OBJECTION.

**S**aint Peter speaking of the death of Christ, ad. 2. v. 23. sayth, that Iesus of Nazareth was deli-  
 “uered by definit counsell, and for knowledge of  
 “God, whom they killed, and Crucified by the  
 “handes of the wicked, and in cap. 4. v. 17. They  
 “truly coueynned in that City against thy holy child  
 “Iesus, whome thou anointed, Herode and Ponti-  
 “us Pilate with the Gentills and people of Israel to  
 “do which thy hand and counsell hath decreed to  
 be

be done: Therefore the crucifying of Christ ( and consequently the sinne of the crucifyers ) was absolutely defyned from eternity , and that truly before all forsyght, and preuision ,

A N S W E R .

**I**N the crucifying of Christ , first there is the action of Iewes in crucifying Christ , which because it was euill, could not be preordinat of God in particular, but only permitted.

Secondly, the passion which is good of Christs part, and in the presupposed mediat knowledge of God, by which he knew of the hypothesse what should be future, absolutely was willed and predestined of God, as also of absolut will of Christ , and loued, for the redemption of mankynd.

O B I E C T I O N .

**P**Redestination from eternity is made , & decreed without vs, of vs: neyther may we obtayn the end, but by mediat efficacies, which are included in predestination from eternity concerning vs, without vs: therefore of necessity and with preiudging humane freewill, is the infallible euent.

A N S W E R .

**T**He Sequell is false , for who hath forseen & hath preordinat glory to the predestinat , also truly before hath forseen and preordinat mediates , by which such endes are acqyred and obtayned with freewill, for this disposition in it self, includes a congruall cause of predestination , by which

with God so conveniently moueth the wil of mā, eue as it is apt and disposed to follow the mouer, who by his preuening grace knoweth how to dispose, that the called, contemne and refuse not the caller, but to consent and accord, which all consist in the freewill of man.

## Q V Æ S T I O. XXVI.

### Of the Keeping of the Commandements.

**W**heresore sayth the Papists, that the Commandements of God are possible to be kept, seing the imbecillity of the flesh withstandes. Luth. lib. de libert. Christian. Calu. lib. 2. inst. cap. 5. §. 6. 7.

## A N S W E R.

The Commandements are possible with Gods he'p.

With Hereticks are impossible.

**T**He keeping, and obseruance of the Commandements are possible, with the helpe of Gods grace, which grace is euer ready, if we will accept of it; for God propones to vs an easy yock, which is both easy, and sweet, fare alienat to impossibility; which the Protestants maxime holdes impossible, that a man may as easily touch the Heauens, with his finger, as to kept the commandements, belying the holy Ghost, and withstanding the Scripture, which beare euidence of the facility of the Commandements of God, for first speaken, in Deut. 30. v. 11. The Commandement which this day, I command thee, it is not aboue thee, nor placed fare from thee, not in Heauen, that thou shouldest say, who shall go vp to Heauen, & bring

it to vs, and cause vs heare it, that we may do it ;,,  
 neyther is it beyond the sea, that thou shouldest  
 say, who shall goe ouer the sea, and bring it to vs, ”  
 and make vs heare it, that we may do it,; (wher-,,  
 by excuses may be pretended ) but he sayth ; my No excuse  
 wordes are neere thee, in thy mouth, and in thy cannot be pre-  
 hart, that thou mayst do it In which, expresly he tended in not  
 sayth, that the commandements are in our possi- keeping the  
 bility to kept the, with the necessary help of Gods Commande-  
 grace. For if they were impossible, and importa- ments.  
 ble, they should be aboue vs, that we might per-  
 ceauē their impossibilities, and iustly pretend ex-  
 cuse. Neyther would God command impossibili-,,  
 ties to vs, knowing our weaknes, but he sayes: that  
 his commandements are in thy hart, and in thy ”  
 mouth to do them: therefore what are within vs,  
 are possible for vs, and seing the commandemēts  
 are in our hart & mouth, in this they are annexed  
 to our possibility. For Christ sayth, my yock is ea-  
 sy, and my burden is light, Matth. 11. v. 30, but  
 what is easy, and light, must be portable, and pos- ”  
 sible; and euen so are his commandements. This ”  
 approueth S. Iohn. 1. Epist. cap. 3. saying, his cō-  
 mandements are not heauy; & what is more heauy  
 then an impossibility, no man is commended in  
 obseruing that ruell which is impossible; but ma-  
 ny are highly commended in the keeping of the  
 commandements; as Zacharias, and Elizabeth,  
 who were both iust before God, and walking in ”  
 all his commandements, and iustifications with-,,  
 out fault, Luc. 1. And David is called a man, accor-  
 ding to the hart of God, & walking in all his wills, ”  
 Aēt. 13. v. 23. Herein they are attributed iust, and,,  
 righteous, in keeping, and walking in the com-  
 mandemēts of God, which if it had been impos-  
 sible,

Commandements are giuen to be kept, and not contrary. Many hath loued God sincerely and their neyghbour.

Loue is the end of the Commandements.

sible, they should neuer had this commendation, of the holy Ghost, in his written word. For in all the Scriptures, we shall find nothing commanded, that is not in our possibility: so whatsoever precept is commanded to be done of man ought to be obeyed, for to what end is a commandement giuen, if it be not obserued; for no man is bound to that which is impossible. ergo &c.

Moreover it is certayne, that the Apostles, and others many, with syncer loue, and affection, hath loued God, and their neyghbour; for the Apostle boasts in that, saying: Rom. 8. What shall separat vs from the loue of Christ; who doubteth, but loue is the end, and fulfilling of the commandements, which the Apostle assured himself to haue.

Lykewyse making mention of the faithfull Romans, cap. 15. v. 14. to be full of perfection, of whom, he sayth, but I am certaine brethren, and I my self am perswaded of you, that yee are full of loue; and to the Coll. 1. v. 4. h sayes, lykewyse, hearing of your fayth in Christ Iesu, and loue, which you haue in all the Sainctes &c. but this loue is not without the keeping of the Commandements, because no man can come, to the end which is perfection, but be mediate, and seing the end of the Law is loue: Therefore to attayne to this end, it followeth, that they haue kept the Commandements; to this sayth S. Iohn, Epist. 1. cap. 5. v. 3. This is the loue of God, that we kept his Commandements; and lykewyse Christ sayes, Iohn. 14. v. 23. If any man loue, me, let him kept my wordes: and S. Paul Rom. 13. sayth, He that loueth, fulfilleth the Law, &c.

Moreover the Ruell of reason is a sufficient witness, which is graued in the hartes of all men, that  
none

none is obliged to an impossibility, for as S. Aug. sayth, no man sinnes in that in which he cannot eschew; so that God should proceed very iniustly against man, if he should oblige him, to an impossibility, how vnreasonable should God be to comande vs to doe: that no earthly Prince will bidde his subiectes doe: for if God command vs, what we are not possible to doe, he is vnreasonable, & a tyrant, and if he hath made vs impotent, and commandeth vs to doe it, the fault is his, and not ours, if we transgresse his Commandements, and therefore with S. Hierom. let him be accursed; who sayes, God to comande any thing impossible to mā. ”

” reason is a rule in the keeping of the Commandements,

## O B I E C T I O N.

**T**He precept of loue as, in Deut. cap. 6. v. 5. is sayd, Thou shalt loue the Lord thy God, with all thy hart, &c. cannot be fulfilled, neyther obserued in this lyfe; because it is of necessity, that who liueth, doth loue some other thing, by God. Therefore all the commandements are not possible to be kept.

## A N S W E R.

**T**He Commandements absolutly may be kept in this lyfe, of a man instructed, and furnished with Gods grace, for that precept of the loue of God, intendes not, that we should loue no other thing: or that all the powers of our soule, should be so sommerly, and intensiuely impendit to his loue; but rather he commandes to loue him apprehensiuely, that we preferr no creature to God, & his loue: and to loue nothing repugnant to his precepts; & in so doing in very truth, he loueth God,

268 THE PROTESTANTS

with all his hart, who in louing God, kept the rest of his Commandements; according to Christ saying, Ioh. 14. if any man loue me, he will kept my wordes.

O B I E C T I O N.

“IT is sayd in Exod. 20 v. 17. Thou shall not Couet: but this commandement, cannot be fulfilled in this lyfe, seing the flesh is infected with such concupiscence, and coueteousnes: therefore the Commandements are not possible.

A N S W E R.

The first motions are not sinne.

TO the minor, I say, a man with the help of Gods grace, may fulfill that Comandemēt; because by that precept, the first motions of concupiscence, or motious preuening reason, is not inhibited; but the interior consent of will. For Dauid, and S. Paul, in conditions are lyke vnto other men, subiect to concupiscences, and motions of the flesh, notwithstanding are sayd, to haue kept the Commandements of God, for it is sayd of King Dauid, that he walked after God, with his wholl hart, 3. Reg. 11. v. 34. And lykewyse it is sayd to S. Paul, that Gods power, is mad perfect through weaknesse, 2. cor. 12. v. 9. & next with this power, he atteanes to strenght, saying: What is able to separat vs from the loue of Christ &c. Rom. 8. And by the grace of God, I am, that I am, and his grace was not vaine in me: therefore they haue kept this Commandements. But if the motions of coueteousnes, and concupiscence, had been forbidden, by this precept, they should haue been sinners;

sinners; but in the contrary they are no sinners, except delectatiō, & cōsent had ben cōioyned therewith: but wheras the Apostle sayth, Rom. 7. v. 17. That he doth not the good that he would doe, because of the sinne that duelleth in him. Wherevpon, Hereticks hath builded, to call the first motions sinne, which indeed are not the true names of sinne, but rather an inclination, or a defect in nature left for a punishment of originall sinne, after baptisme, in which signification no man is called a sinner absolutly, for as S. Aug. com. ad Gal. [*aliud est peccatum habere, & aliud peccare.*] (one thing is to haue sinne, and another it is to sinne.) for the one is an euill obiectiue, which when delectation, and consent is committed, and willed, doth fall a sinne: and therefore S. Paul speaketh no wayes of a sinne to duell in man, as a sinne, which is by transgression of the Law; and consequently with concupiscence, and couteousnes as first motions, the Commandements may be kept.

Q V Æ S T I O. XXVII.

Of Reall Iustice.

**VV** Herefore doth the Papists deny a man to be iustified, be imputatiue iustice, and apprehended righteousness in the faith of Christ, imputed to vs freely of God, seeing this, is much more to the consort of the consciences of man, then inherent righteousness. Luth. serm. de nativ. Beatæ Virginis Mariæ. Calvin. lib. 3. institut. cap. 11. §. 11. 12. 13.

## ANSWER.

True iustification is an inherent vertue in the soule. The Scripture make a positive signification.

I say in the iustification of the wicked, from the estate of sinne, to the estate of grace, and adoption, to be the sonnes of God, by Iesus Christ, is done by some gift really inherent in the soule; by which a man formally is iust, by habituall grace, and charity: as it is proued by the Scripture: forsomuch as men are sayd to be washen: purged: renewed: and made whyt; which wordes, all signify a positive splendore, and comlynesse: neyther can ther wordes be vnderstood without a real quality following, as Isai 1. v. 18. sayth, *If your sinnes were as crymson, they shalbe made whyt as snow, and if they were red as scarlet, they shalbe made whyt as wolne.* Lykewyse Ezech. 36. v. 25. sayth, *I shall pouer cleane water on you, and ye shalbe made cleane of all your filthynes: and I shall giue you a new hart, and a new spirit, and I shall place it, in the midst of you;* But this washing, and cleming of the hart, cannot be otherwayes vnderstanded, but that therby a reale mutation in the will, and hart of man, to be righteous.

Lykewyse it is sayd, *That we are translated fro death to lyf. Sanctified in the verity, and that we are called the sonnes of God* 1. Epist. Iohn. 3. v. 1. are we so by extrinsecall fauour? no, but by internall vnction; by which formally we are the sonnes of God; for the verification of this, the Apostle Paul Rom. 5. sayth, *That the loue of God is poured in our hartes by the holy Ghost, which is giuen vs.* In which wordes is vnderstood the habitual loue of God towards vs & in vs; and by which againe we loue God is infused in vs: so that by pouring, or infusing, is signified, that the whole soule of man is penetrated, & furnished

nished with Heauenly graces. The reason of this Things naturall, & supernaturall workes, their owne effectes.  
 forsayd, of S. Thom. 1. 2. *summa Quæst.* 110. art. is deduced, for if God to naturall operations, & works, hath giuen, & granted naturall powers by which those functions may be connaturally accommodated to man: euen so to supernatural functions, God hath giuen such powers, and faculties, by which these may be as connaturally accommodated to the soule of man. Neyther are we according to the Euangely, iustified by the essentiall righteousness of God imputed to vs, after the opiniõ of Osiãder; For those places of Scripture teaches righteousness and grace, by which we are made iust, to be some thing flowing, & coming from the grace, and righteousness of Christ, as witnes S. Iohn. 1. v. 16. saying, *Of his fulnesse we all haue receaued, grace for grace.* And likewise Rom. 1. v. 5. sayth, *by whome we receaue grace.* And Eph. 4. v. 7. *To euery one of vs is giuen grace, according to the measure of the gift of Christ.* And so that essentiall imputatiue iustice, shall make way to fall into Pelagianisme; who denyed Christ grace necessary to iustification, and righteousness: and hereupon the Protestants concludes that we are iustified and sanctified by the self same iustice, wherewith Christ himself is iust, which is inherent in him, and imputed to vs, and apprehended by vs, with the reaching hand of fayth, and soe made our owne; for in this manner of doing they make euery man as good, and as holy, as Christ himself, in which absurditie follow this conclusion, if we haue no inherent iustice, but are iust by Christs iustice imputed to vs; it followeth, that so sunne as we apprehend Christ iustice by fayth as our owne, we are in a full perfection at the first, for in all graces Christ was perfect; & y<sup>t</sup> as the first Adam

Imputatiue iustice according with the Pelagians.

By imputatiue  
iustice no dif-  
ference bet-  
wixt Christ  
and vs.

Adam was perfect so is the second in a moment, now if we be lykewyse iust by his grace imputed to vs, then are we as perfect as he is, and so are all iust alyke; and consequently shall all receaue the lyke glory with him, neyther shall there be any difference betwixt Christ, and vs, in the Heauens: which argument was affirmed by the Beguards, & Iouinian old damned Hereticks, which the moderne Sectaries now a dayes defendes: for hence it followeth, that we are all as iust as Christ, for seing we are made iust by his iustice, then his, and ours are all one, herupon hath commed the bouldnesse of some villanous mynded folck, to compare themselues with Christ and the Virgin Mary, that euery on is als holy, as our Blessed Lady; yee or Christ himself. What Luciferan pryd is in this doctrine, to make themselues fellow-compagnions with Christ, yee with God himselfe.

### O B I E C T I O N.

**A**lbeit sinne be within vs, notwithstanding, it maketh not the belicuer vnrighteous, because the righteousness of Christ is imputed, and therefore sinne is not imputed.

### A N S W E R.

**Y**F sinne remayne, and is not imputed, as Caluin sayth, lib. 4, inst. cap. 15. §. 10. To what end is the article of our creed, saying, I belicue the remission of sinnes; what fruit reape we of the blood & passiō of Christ, seing by imputatiue iustice Christ passion is made in such inefficacy, that it cannot bloot out any sinne; against whome the Scripture

ture reclaims the contrary, saying: Iohn. 1. v. 29. Behold him, who taketh away the sinnes of the world. And likewise Rom. 6. v. 18. Being deliuered from sinne, you are made the seruants of righteousness. And 1. Iohn. 1. v. 7. sayth, That the Blood of Iesus Christ his sonne doth purge vs of all sinne. Secondly it implicates a contradiction, sinne to be, and not imputed for a fault; for vpon this maxim followeth, that God will not haue, or iudge sinne for a fault; and so not to haue a fault, neyther to hate it as a fault, which is opposed to the Scripture, who sayth, That the vngodly, and his vngodlynes, are both alykelyed of God. Sap. 14. v. 9. Likewise it implicates, that God doth not censure, & iudge a man of sinne, in that he is neyther culpable, nor sinner; for to be culpable, & affaulter, is the formall effect of sinne, therefore this imputatiue iustice implicates contradiction against God, and Christ his sone.

## OBJECTION.

Christ is sayd to be made vnto vs righteousness, Sanctification, and Redemption, 1. cor. 1. v. 30. Therefore it is imputed to vs these graces of Christ.

## ANSWER.

Christ is our righteousness not formally, but efficiently, because, to wit, he is the meritorious cause. In the same manner of way, is understood that place of the Apostle to the Rom. cap. 8. v. 32. saying, Who hath giuen his sonne, how not also with him, hath he giuen all things to vs, So that of their sentences may be obserued, that the Righteousnes, Wisdome, and Sanctification of Christs, are so ours

M m

not

not by imputative iustice, but in the contrary, Christ is made to vs these vertues, and els whatsoever is necessary to saluation, that by the merite, and benefit of Christ death, and passion, these may be giuen, and possided by vs, and to remaine inherent in vs; & therefore the righteousness of God is the self internall righteousness, poured freely in vs for the merites of Christ.

## O B I E C T I O N.

THE Apostle sayth, that the fayth of Abraham is imputed for righteousness: and therefore our righteousness is nothing other, then imputative righteousness apprehended by fayth.

## A N S W E R.

THE Apostle speaketh of Abrahams fayth, by which he believed God, who promised him seed in his old age: but not of that fayth, by which he apprehended the righteousness of Christ, which fayth was hidde in Abraham: and in believing God, it is sayd, that this fayth was reputed for righteousness, for by that he was made more iust; so that Abraham with extrinsecall and intrinsecall righteousness is iust. for his extrinsecall fayth is reputed to righteousness, as wadges is reputed according to the debt, as the Apostle sayth, *ibid.* 2. saying, but the wadges is not imputed according to the debt except it be true debt, and true wadges: euen so, is fayth not reputed to righteousness, except it be true righteousness, truly iustifying a mā: and not according to the extrinsecal estimation, for this cause Dauid in *psal.* 31. v. 2. sayth, *Blessed*

is the man, to whome our Lord hath not imputed sinne, that is to say, whome God no more iudgeth a sinner; and so hath forgiven him, that he acknowledge no more sinne in him; and hath so taken it away, that there remaine nothing of that turpitude in him, but a resplendent purity in his place.

## O B I E C T I O N.

**O**ur righteousness is so litle that men cannot suffer the iudgement of God; therefore it is necessarie, that the righteousness of Christ be imputed to vs; by which the imperfection of our righteousness may be taken away, which seemeth to be done in the Sacraments, where Christ merites are applyed to vs, that in some manner of way, they are ours; for by these merites we are made iust; albeit the reall gifts be absent.

## A N S W E R.

**T**He righteousness which should, and ought suffer the iudgement of God, is the righteousness of workes, and not habituall righteousness; of which is the question, for albeit our righteousness by workes be imperfect of themselves: yet notwithstanding are not so imperfect, but that we may doe many good workes, throw the merites of Christ, not imputed to vs, but freely given.

Mm 2

QvA-

QUESTIONS. XXVIII.

Of good Workes.

**W** Herefore to the conseruation and sauety of righteousnes, by sayth, leane the Papists to good workes, seeing of their owne Thomas de Aquino, it is written, that only faith suffices. Luth. Ser. Sic Deus dilexit mundū. & lib. de captiu. Babylon. cap. de Baptis. Calvin. lib. 3. inst. cap. 11. §. 19. & cap. 17. §. 10, 11, & 18.

ANSWER.

Iustification  
be only fayth  
is an inuention  
of the diuell.

**N**OW rightly haue we discovered, and detected your speciall fayth, by which you affirm & assure you selues sinnes to be remitted for Christ sake, and that his promisses assuredly are applicated vnto you, and so by you apprehended vnto iustification, which altogether is a true inuention of the Diuell; and excogitat for the nourishing the liberty of the flesh. Which is probable, because the Scripture neyther demandes, neyther teaches vs. of such a fayth, by which we may be lieue vsto be iustified by only fayth, but well the Scripture teaches vs to haue fayth, to belieue the diuinity of Christ, as Matt. 9. v. 28. Where Christ asked of the two blind men, saying, belieue yee that I can doe this to yow. In which wordes, he demaundes the consent of their vnderstanding, which assent or consent, and S. Aug. lib. de præd. Sanct. fayth, he would haue them belieue, vertue to be existant in the power of Christ: by wch he would haue them belieue there health, and restauring

saturation of their sight, & not that foolish special  
 iustificyng fayth; which you dreame, of your own  
 inuention. Neyther this consent as S. Aug. sayth,  
 suffices not to the conseruation of righteousness,  
 neyther to saluation; but besides these are requi-  
 sit good workes; and the obseruance of the Com-  
 mandemēts of God; by which the iust man grow-  
 eth in righteousness, and charity, according to that  
 saying, of S. Iames cap. 2. v. 21. That Abraham our  
 Father, was iustificyed of workes; that is to say, by  
 works he is made more righteous. What els mean  
 other places of Scripture, in demāding good fruit,  
 and greater abondance of righteousness, about the  
 Pharisaicall righteousness; to this effect the yong-  
 man asken what worke was to be done, & need-  
 full for him to enter into the Kingdome of Heaue;  
 our Sauour answeres not saying belieue; and thou  
 shalbe iust, as the Protestants presupposition is; but  
 he sayth to him, *If thou wilt enter into the lyfe, kepe the  
 commandements?* Matth. 19. v. 17. which comman-  
 dements was the Decalogue as Christ expones vnto  
 him. To what end is this speciall fayth, when  
 the true fayth suffices not to doe absolutely right  
 well: but charity ioyned with fayth, dorch make  
 men iust, and the sonnes of God. because the Apo-  
 stle sayth, 1. cor. 13. v. 1. Without charity all to-  
 be insufficient to saluation what a man can doe; &  
 so consequently fayth of it self suffices not with-  
 out workes, which proceed of charity. Therefore  
 let Luther be ashamed, in making this wicked  
 skoff against good workes in his sermon, saying, I  
 say to thee, because the way is strait, and narrow,  
 it behoweth thee to bethin, & small, if thou wilt  
 come be that way: but it followeth, who are char-  
 ged with workes, as we see ye pilgrims of S. Iames;

Good workes  
 is very requi-  
 sit to fayth.

Workes are  
 the fruit of  
 faith.

Luther moe-  
 kes good  
 workes.

“to be loden with there clam-shelles, can no way  
 “enter into Heauen. To conclude the counsell of  
 Luther is different frō the counsell of Christ, who  
 commendes the frutes of righteousnes, proceed-  
 ing from fayth? and the other discomendes all  
 good workes, to establish his naked only fayth.

## O B I E C T I O N.

**I**ustification oft in the Scripture is attributed to  
 only fayth as Luc. 7. v. 50. *Thy fayth hath made the*  
*whole, and lykewise Rome 5. v. 50. VVe are iustified of faith,*  
 Therefore in vaine are workes.

## A N S W E R.

Workes ioy-  
 ned with faith  
 iustify a man

**A**S the Scripture hath attributed iustification  
 to fayth, euen so lykewyse, to hope: to feare:  
 to pennance: and to Almesse. *As Rom. 8. v. 24. By*  
*hope we are saued: and Tob. 4. v. 11. Almesse delyuere from*  
*sinne, and death: also Eccl. 1. v. 27. The feare of the Lord*  
*expelleth sinne, ergo it followeth these to iustify as*  
 well as only fayth; and if these be rightly vnder-  
 stood, ioyned with fayth, make iustification: for  
 they are the fructs of fayth; and so it is not only  
 fayth that maketh a man iust; for that word is not  
 found in the Scripture (only) but because faith  
 is the fundament, and root from whence other  
 vertues groweth; Therefore righteousnes and sal-  
 uation is attributed to him, although mention is  
 not made so ample of the vertues, as of the foun-  
 dation; for what pulchritude, and beauty is in a  
 tree, all dependes of the roote, euen so what ver-  
 tue, and righteousnes groweth with man, all is  
 commended to proceed of fayth, as of the roote,  
 and foundation of others.

O B I E-

## O B I E C T I O N.

**T**He Scripture speaking of the Euangely, and explicating what it is, as it were by a Emthesis, sayth the Euangely which is to say, Gods word saith vs, as 1. cor. 15. v. 2. The Euangely, sayth he, by which yee are saued: and lykewyse, Iacob. 1. v. 18. *Vvillingly hath he begotten vs, by the word of verity*: Therefore by sayth, and not by workes we are iustified, and for this cause, we Protestants giue our selues, to preaching of the word, & to the reading of the Bybel; that by the word of sayth, we may be feede, and saued.

## A N S V V E R.

**M**iserable Protestants how art thou deceaued, in hearing preachings, and inprofitable reading of the Byble, when thou vnderstandes it not: For if thou would vnderstand thy owne proposition, thou shalt well know, that the word of God saith not formally, but by way of Gods proposed grace, and our obedience; and not be only sayth, as S. Iames cap. 2. v. 24. sayth in expresse wordes; *See, sayth he, how a man is iustified of works, and not of sayth only.*

## O B I E C T I O N.

**B**Vt how sayth S. Paul, Rom. 3. vers. 20. Gall. 2. vers. 16. That no man by the vvorkes of the Law, can be iustified.

## A N S V V E R

## ANSWER.

**W**ELL agreeth S. Paul, and S. Iames, by diuers reasons, for S. Paul sayth, that the workes of the Law, without relation to Christ, auailleth not to righteousness, which S. Paul so hyghly disputes; and againe the workes of the Law, with relation to Christ, conioyned with faith, to auaille much; so that S. Iames, and S. Paul denyeth not good workes, done by fayth; but teaches expressly the vtility of them, as Gal. 5. v. 6. saying, *in Christ Iesu neyther is circumcision any thing, neyther the preputie; but faith, which by charity is wrought*, and being it is evident, that he requyres, & demaundes good workes, which commeth of faith, and charity; that only fayth may be secluded.

## OBJECTION.

**Y**F Abraham is iustified of workes, he hath wherein to reioyce, but not with God. Rom. 4. v. 2. Therefore we cannot reioyce, and boost of our workes.

## ANSWER.

**I**Say that neyther Abraham, nor any other man, could glory, and reioyce of their workes in the mynde, and sence of S. Paul, that is to say, in the merites of their workes done without fayth, as the Iewes did reioyce of, to wit, of righteousness done without grace; by the knowledge of the Law: which obseruation was very imperfect in them, for that they kepted the Law but in a part, to wit,

con-

concerning certaine externall things.

## O B I E C T I O N.

**C**hrist hanging on the Crosse, hath sayd, it is finished, Iohn. 19. v. 30. Therefore there remaine no workes; for all are done by Christ, and no more is required: no fasting, pennance, and satisfaction &c.

## A N S W E R.

**T**he true sense of these wordes are, that Christ hath finished the work of our redemption on the Crosse. For if other wyse the Protestant vnderstand this, they ought not to baptise, nor be baptised, frequent the Lords Supper, Preach, sing psalmes, pray, nor fast, &c.

## O B I E C T I O N.

**O**nly Fayth suffices, as sayth Thomas de Aquino; ergo.

## A N S W E R.

**S**o it is in the mynd of the Doctor, to the vnderstanding, and conception of the mystery of the Eucharist: and not to the conseruation of righteousnes; and to the obrayning of blessednes; which only fayth failes to that end. The Doctor neuer dreamed that it should suffice without good workes, and farre lesse that fayth can saue any man without workes.

Nn

QVÆST.

## Q V Æ S T I O. XXIX.

## Of the incertitude of Righteousnes.

**V** Herefore denyeth the Papists, that a man of his owne propre righteousness is vncertaine, seeing the spirit himself, giveth testimony to our spirit, that we are the sonnes of God, as it is written, Rom. 8. v. 16 & Luth. art. 10. 11. Kem. in exam. seß. 6. & Calu. in Aurid. seß. 6. & lib. 3. inst. cap. 2. §. 16 17. 39 40.

A N S W E R.

Who are assured of the remission of sinnes should not say the Lords prayer.

No man is certaine of grace farelesse of remission of sinnes.

**Y** Fyow affirme with your Rabbines, that all the faythfull assuredly, and infallibly ought to belieue with themselves; sinnes no wayes to be imputed, because of the righteousness of Christ, to what effect rehearse yow the Lordes prayer? and why aske yow remission of sinnes? saying, forgive vs our sinnes, &c. Why is not this prayer reiected, as well as the Puritans in Scotland hath reiected the beliefe. For if you hold this opinion infallible, and true, of the certitude of righteousness, the Lordes prayer is no wayes profitable, or necessary, as is mentioned already in the second question, in discovering only fayth &c. Therefore no man howsoever iust, and holy, cannot attribute vnto his owne righteousness (without peculiar reuelation of God) that infallibiler confidence in his owne righteousness which is proped, and grounded vpon common reuelation made in holy Scripture, that thereby any shall know himself to be in the grace of God, it is vncertaine. which proposition if it were

were true, Iob would have been more bold, nor any Protestar; who as it were doubting sayd, how-  
beit I were simple yet notwithstanding my soule  
is ignorant of, that, cap. 9 v. 21. where distinctly by the name of simplicity, he names his owne righteousness absolutely to be vknown; as thought he would say, albeit I am iust; notwithstanding, I cannot confide to it assuredly. Moreover this assertion is opposed to reason, for whosoever is certaine of the remission of sinnes, & estate of grace, it followeth of necessity to haue the same certitude of their conuersion to God, with true penance and others motives of fayth, as charity: patience; and perseverance &c. requisite to iustification, & intire receauing of the sacramentes: but none is, that can promise to themselves such certitude, for no man is assured of his disposition to be supernaturall, or in the receauing of the Sacramentes to haue a perfect intention. Therefore no man, without speciall reuelation of God; is certaine to be in the state of grace. And consequently the Rabbies of the reformed Synagogue, are lyke vnto the serpent in paradise, who, whyle he promised to our first parents knowledge, Ipoyled him of knowledge & brought him in grosse ignorance, even so whyle they would teach, the confidence of righteousness to iustification, send vs away empty of righteousness, but wrapped in grosse ignorance, with presumption, as at length is discusled in the third quzstion. vt sup.

## O B I E C T I O N.

IT is sayd by the Apostle Rom. 4. v. 16. That it is  
by fayth, according to grace, that the promise  
lo Nn 2 may

may be firme, which is to say, that we are iustified by only fayth, and that we may be certaine to be confirmed in grace, ergo &c.

## A N S W E R.

**T**He Apostle meane an other thing, for he teacheth men to be iustified by liuely fayth in Christ without the obseruation of the old Law; and by that fayth, we are made certaine, and the promises of grace is fulfilled, and this assumption is proued in Abraham who believed him to be a Father of many nations: so that this promise of grace is made to Abraham and his fellow workers of fayth, whether in the tyme of the Law, or after, without the workes of the Law.

## O B I E C T I O N.

**I** ykewyse the Apostle sayth, Rom. 8. v. 38, 39. "I am certaine that neyther death, nor lyfe, neyther Angells &c. Neyther any creature may separate vs from the loue of God. Therefore in this lyfe we haue certitude of grace, through the certitude of Gods loue, which argument Caluin vehemently vrgeth lib. 3. inst. cap. 2. §. 40. That this certitude is not only for S. Paul, but also it is a certitude apperteyning to all the faithfull, and a perseuerance of the grace of God,

## A N S W E R.

**T**His word I am certaine, or as Caluin willeth I am perswaded, speaketh not of the certitude of

of only sayth, neyther infallibly of the sayth it self, but only of morall confidence, trust, & hope, as is probable of the frequent common phras: as Rom. cap. 15. v. 14. wherethe Apostle speaketh, confidently of the Romanes say:ng, and I my self also am perswaded of you. What is else this persuation; but to confide well. Lykewyse 2. Tim. c. 1. v. 5. The Apostle repeates the same, saying, When I call to remembrance the vsfayned sayth that is in thee, which dwelt first in thy grād-mother Lois, and in thy mother Ewnice, I am certaine it dwelleth in thee also. Here is no mention made of the certainty of sayth, but only a good confidence and trust of them to haue pretie to saluation, not to boost of sayth, but to hope to haue it.

O B I E C T I O N.

IT is sayd by the Apostle Rom. 8. v. 16. That the Spirit himself beires witnes to our spirit, that we are the sonnes of God. And lykewyse S. Iohn 1. Epist. cap. 5. v. 10. sayth, who belieue in the sonne of God, hath the testimony of God himself. But the testimony of the holy spirit bringeth certitude, therefore all are certaine in themselves, to be the sonnes of God.

A N S W E R.

THE Scripture is falsly alledged, because the meaning of the Apostle to the Romās, is y<sup>t</sup> ye H. Ghost with diuerse miracles, & distributions of giftes, did worke wonderfull things in tyme of the primitiue Church, for the confirmation of

the fayth, and to beare witnes of the same fayth, vnto all those who worshiped and imbraced the fayth of Christ and keep it, in lyfe, to be the sonnes of God.

In this manner also is vnderstood that saying of  
 " the Apostle to the Gal. 4. v. 6. Because yee are  
 " sonnes, God hath send forth the spirit of his sonne  
 " in your hartes which cryeth, abba, Father, & this  
 " witnessing of the spirit, is to the wholl Church, &  
 " to no priuate persone as the Apostle sayes, Gal. 3.  
 " v. 26. saying, for yee are all the sonnes of God by  
 " fayth, which is in Christ Iesu. And lykewyse, these  
 " places verify the same testimony of the spirit, to  
 " be promised, and giuen to his Church, as expoundes  
 " all the ancient Fathers, and not particularly  
 " is to be attributed to only one. For albeit in the  
 " righteous man, this affirmatiue might be attributed:  
 " notwithstanding not so really, but by a certaine  
 " moral certitude of his own righteousness, &  
 " good lyfe, with hatred to sinne, and loue of God,  
 " yet notwithstanding not without feare and trembling,  
 " if they consider their owne infirmity, and weaknes.  
 " And as concerning, that saying of S. Iohn 1. cap. v. 10.  
 " who belieues in the sonne of God hath the testimony of God in himself. It is  
 " true, to wit, by fayth, beleeuing the verity, which  
 " God witnesses, so that this place doth not speake  
 " of the testimony of righteousness, but bea. e wit-  
 " nesse, and giues testimony of the diuinity of the  
 " sonne of God, which the Father exhibues of his  
 " Sonne, and is believed of man.

1. cor. 2. v. 12.

1. Iohn. 3. v. 14

Gal. 4. v. 13

5. v. 19.

O B I E C T I O N.

**T**He Apostle sayth, 1. cor. 13. v. 8. That charity neuer failes: but we haue this charity in baptisme, which we are certaine neuer to leafe, Therefore we are certaine of grace, and consequently of righteousness.

A N S W E R.

**S**ain<sup>t</sup> Paul denyeth not, but that charity may faile in this lyfe, but in the other world to come it shall not faile. For if sayth, and hope may faile, why not also charity, Ergo we are not certaine of our righteousness.

O B I E C T I O N.

**T**He Apostle sayth, 2. cor. 1. v. 12. This is our glory the testimony of our consciences, but a testimony is none, except it be certaine.

A N S W E R.

**T**He testimony of conscience in which the Apostle glories, and reioyses, or, by whose example we may glory the lyke, to wit, is, not to be guilty in our selues of sinne, and to liue confidently vs to stand in grace. which testimony of conscience consistes not in righteousness of workes, but in sanctification and holines of lyfe, for all reioysing anexed with feare, is not assured, and certaine. For it is sayd ps. 2. serue the Lord with feare, and reioyce in him with trembling.

O B I E -

## OBJECTION.

**M**Any are certaine in themselves to haue walked righteously, and to haue eschewed all mortall sinnes; which cannot be without iustifying grace: therefore must certainly, and assuredly any man may know himself to be in grace, and consequently certaine of his saluation.

## ANSWER.

**T**He Minor is false, for it is sayd, ps. 18. v. 13, who doth know his sinnes. And S. Peter 2. Epist. cap. 1. v. 10 Exhorteth by the flying of sinne, to make our calling and election sure by good workes. That we be not in vaine called, for whoe soeuer perserueth not, in vaine is his vocation; & consequently a man is neyther certayne of iustifying grace, neyther of saluation.

## OBJECTION.

**T**O Deny this certitude of grace, makes men to doubt, and dispayre, Ergo.

## ANSWER.

**A**lbeit this certitude of Grace, and only sayth be excluded and denyed, there is no occasion of anxiety & doubt, because there is many things that brings consolation, to go forthward in righteousness in the feare of God, as loue, charity, contrition, the Eucharist, tribulations, as witnes the Apostle saying, 2. cor. 7. v. 4 Aboue measure I reioyce in all our tribulations &c.

QVA-

## Q V E S T I O. XXX.

## Of the Purenesse of good Workes.

**W** Herefore extollet the Papists, so much the workes, of Righteousnes, seing all good workes, whatsoeuer, whosoever done of any man, are sinne, and blotted with impurity of the corrupted flesh, and are made imperfect with a perpetuall affection of imperfections. So that as our Arch-Rabbin teacheth, that the very elect, are Guilty of sinne before God, and of the feare of the iudgement of death. Luth. art 31. 92. Calvin. lib. 3. inst. cap. 31. §. 11. & cap. 14 §. 9. 10. 11. & lib. 4. cap. 15. §. 11.

A N S W E R.

**W** Hat execrable assertion is affirmed, be-  
 there Ghospellers, who being empte  
 of all good workes, and holynes, following the  
 flesh; must saue of the impurity of the flesh, &  
 consequently wyld sinners, and as brutish crea-  
 tures to follow their owne imaginations, concei-  
 ning righteousness, and good workes. Which we  
 defend and confesse, that good men (de facto)  
 may performe, and exhibit (by the help of Gods  
 grace) many good workes meritorious; and ve-  
 rily to be without any spot of sinne, as vndoubted  
 sayth teaches; and holy Scriptures beare witnesse.  
 For to what end doth Christ exhort men to good  
 workes, if they be sinne in themselves. saying,  
 Matth. 5. v. 16. Let your light shyne before men, that they  
 may see your good workes, and glorify your Father, which is  
 in Heauen. But wicked and sinfull workes, are not  
 good, neyther is God glorified of them, but in the

Many good  
 workes are  
 without sinne  
 and gloryeth  
 God.

O o

con-

contrary what is good, and glorifyeth God, are not sinne, neyther polluted of the flesh; which is verified secondly of the doctrine of the Apostle, who exhorting them to follow good workes, shewing what they should follow them, saying: 2. Pet. cap. i. v. 10. In doing of these things you shall not sinne, which sinne they had been sinne, the Apostle Peter, so justly would not have bidden vs. to make our calling, & election sure, by good workes, if they had not profited vs, and glorified God.

Moreover the Apostle 1. cor. 7. v. 38. speaking of Virginity, sayth: Who gives his virgin to Matrimony doth well, and who doth not, doth better, "if this be a gift of God, be not sinne? How much more excellent a worke is Virginity to be a worke without a sinne.

"Lyke wyse the Apostle commending the dignity of a Byshop, sayes, 1. Tim. 3. v. 1. If any man desire to be a Byshop, he desireth a good worke.

And last of all it is sayd to the great prayse of Job, that in all his afflictions, he had not sinned in his lippes, cap. i. v. 22. Therefore it is evident that

"many good workes (by the helpe of Gods grace) may be accomplished and done, without any spot of sinne, or any quality appertayning to sinne, both

"to the glory of God, and profyt of the doer. And therefore to say that our good workes are defayled, and spotted with sinne, it should follow that God

should prayse euill workes: which is opposed to the nature of his owne goodnesse. Moreover reason accordeth with the Scripture, because there

is no quality in man that necessitates, and forces him that he should defayle, and contaminate his owne workes with sinne: neyther is he moued of

God, nor of his owne nature to that euill, seeing that

If good workes  
were sinne  
God should  
be a prayser of  
sinne.

that God is not tempter of euill; neyther doth nature desyre of it selfe, or worketh force or any violence; neyther the Diuell; because he cannot compell violently the freewill of man, neyther bowe it, or fraime it to his disposition, and desyre; For if a man can doe no good wo. without the blot, and euill effect of sinne, it should follow, that the grace of God, and the whole merits of Christ, should be vnprofitable, and without effect to abolish sinne. And againe, in the day of iudgement, there shall be neyther merite, nor demerite rewarded; & in the present tyme, it is all adyke, to spoill, and robe, as to giue almesse; & consequently mortall sinne, and heauenly grace shall dwell and exist together; and moreover, in yaine are all the exhortations, & monitions persued in the Scriptures, to moue men to penitence, mortification, and satisfaction of selfe; if a man can, yet no good thing but sinne. And that all his actions are sinne; then wherefore it is layd the sinners, Iohn. 1. v. 12. That he hath giuen them power, to be the sonnes of God, who belieue in his name. If by sinne they remaine vnder the children of the Diuell, and of darkenesse, as Caluin, affirmes, saying, that the voyced are guilty of sinne before the tribunal seat of God, and subiect to the sentence of death; whose blasphemous and arrogant mynd is damned of all Christian men who can iudge any thing equally in this subiect and matter.

### OBJECTION.

The Prophet Iſa. 64. v. 6. sayth: We all are made, as vnckeane; and our whole righteousness, is as a menstruous cloath: that is to say,

our whole works; which seeme iust vnto vs; are vnclean with sinne. Therefore all our works are defaylled with vnclennesse; and the <sup>cause</sup> of sinne.

ANSWER.

**T**He Prophet speakes according to the meaning of S. Hiero. in the persone of the Iewes; and yet not withstanding not of all men; (amongst whom, were many good men, whom the Scripture commendes, for their righteous workes;) but of the wicked, whose legall workes; Sacrifices, Sabbathes, and New moones were adiudged before the Lord polluted, and vnclean: to wit, when they were done of them, in the estate of sinne; not that these effectes was sinne of themselves, but because they profited nothing, by reason of the actors who remayned in the estate of sinne. Moreover neyther doth the Prophet speake, so extending his wordes absolutly against all tymes and all men, but only to that tyme, in which he speake these wordes; when iniquity abounded in Israel, for which iniquity, God was to permit, that they should be leade into captivity, as may be evidently gathered of all wordes following v. 10. saying, The city of thy holynesse is desert Sion is made vast, and Ierusalem is desolat &c.

### O B I E C T I O N.

**E**ccl. 7 v. 21. sayth, There is not a iust man in the Earth who doth good, and sinneth not. Ergo all our workes are sinne.

ANSWER.

## ANSWER.

**I**N the Hebrue text it is read, that the iust man shall not sinne at all tymes. But the true sense is, that no man is so firme, and constât to doe good, that he can neuer sinne, and it is not needfull, neither of necessity, that he shall sinne in all his works, and labours, ergo there is iust men in Earth, that doth good, and sinneth not.

## OBJECTION.

**I**T is sayd in Gen. 6. v. 5. That God did see, that the whole cogitations of the hart of man, was bent to euill, at all tyme: But of euill cogitations, & of a will inclyned to euill; no good workes can proceed: ergo where there is no good thought, there is farre lesse good workes.

## ANSWER.

**T**He true sense of these wordes after the interpretation of the auncient Father, is, that many cogitations of the hart of man were inclyned to euill, for such sayings are common in the Scriptures, as for exemple all are sayd to be absent, while almost all are present euen so in the same place v. 12. It is sayd that all flesh had corrupted his way: and notwithstanding Noe, and Enoch, are prayed for righteous men. Lykewyse S. Paul commendeth Phil 2. v. 23. That all sought that, which was for their owne profyt; and not which appertayned to Iesu Christ. And yet in the contrary S. Paul himselfe, and the other Apostles, sought not their

owne profyt, but Christ Iesus. Ergo, all men, neyther the thought of all men, are not inclyned to euill, but also to good, and consequently to good workes.

### OBJECTION.

“It is sayd in the Psalmist, 142. v. 2. That all ly-  
“uing souls shall not be iustified in thy sight. And  
“Math. 7 v. 8. sayth, That an euill tree, cannot  
“bring forth good fruit: but where there is no iu-  
“stification, and good fruites; there can be no good  
“workes. Ergo &c.

### ANSWER.

“The true meaning of the Psalmist is, saying,  
“that if God would doe with sinners in righte-  
“ousnes and equity; there is none, who absolutely  
“and altogether can be pronounced iust, without  
“some veniall sinnes; by reason of which, he is not  
“altogether iust; to this effect it is understood that  
“place of S. Iohn i. Epist. Ioh. cap. i. v. 8. If we say,  
“we haue no sinne, we deceiue our selves, and the  
“verity is not in vs; et nos, with trading deuits not  
“faillies to be iust; for it is layd that the righteous man  
“sinnes seauenty times in the day, Prou. 24. v. 16.  
“Which sinnes, are not iudged mortall, so Robbe  
“him of righteousness, but veniall inclyning and  
“not effecting, and so the holy man concludeth, that  
“no man can be iustified in the prelence of God,  
“innocent, and pure, of all sinne, which veniall  
“sinne doe not impedit righteousness, because as  
“oft we say the Lords prayers, as is presupposed of  
“all learned men, veniall sinnes are forgiven. And  
“as concerning that place of S. Math. That an euill  
“tree

tree cannot bring forth good fruit. S. Augustin,,  
 expounds it of the intention, so wit, that so long,,  
 as an euill intention is retayned in the mynd, a mā,,  
 cannot bring forth good workes, for vnto an e-,,  
 uill intention, euill followeth. Whereupon it fol-,,  
 lowes that freewill is in our owne power vnder-,,  
 propted with diuine help to turne it to God, and,,  
 so to bring forth good fruites.

## O B I E C T I O N.

**A**mongst other preceptes God hath two, first,,  
 that we loue God, with our whole hart.,,  
 Deut. 6. v. 5. Secondly he sayth, That we shall not,,  
 couet. Exod. 20. v. 17. But who fulfills not these,,  
 two precepts, intierly sinnes: ergo what righte-,,  
 ousnes can we worke but it is sinne, seing we ca-,,  
 not kept these two commandements.

## A N S W E R.

**I**n the contrary S. Iohn Epist. 1. cap. 2. v. 5. saith,,  
 I who kepes his worde, in him is the loue of God,,  
 perfect indeed; as for the precept, thou shalt not,,  
 Couet, the consent of will is forbidden, and not,,  
 first motion, and for that cause we consent not,,  
 euer, neyther sinne euer; and consequently we,,  
 may fulfill these two precepts in keeping his co-,,  
 mandements, when we consent not in will to,,  
 Couet; and so we worke righteousness without,,  
 sinne: in keeping his Commandements, as at,,  
 more length is discovered in the twentieth-fyue,,  
 question.

Q V E.

## Q V A E S T I O. XXXI.

## Of the merites of good Workes.

**W** Herefore doe the Papists so arrogantly teach, that a man properly may merite the augment, and increase of grace, in this lyfe, and the rewarde of eternall lyfe, seing this derogates the Majesty of God. For that cause, the name of merite is as a thing full of arrogance which our reformed Church hath abhorred and detested. Calu. lib. 3. inlt. cap. 15 §. 12 & alij.

## A N S W E R.

**I**T is no maruell that good workes, & the name of merit, be in hatred, and detested of you, who allowed none, but all to be sinne. Which affirmative make men to fle from the vertu of all good workes, as chastity, humilicy &c. And other Christian Godly workes, as from deadly poyson; and to enter in the broode way, which leadeth to perdition. Matth. 7. v. 13. But the true verity is, that a man standing in habituall grace, may truly, properly, of worth, and right, merite eternall lyfe, without any prejudice of Gods diuine Majesty. Which doctrine of sayth, is valled with strōg reasons of holy Scriptures, which no man will deny, that is not prevented with a malicious mynd, and carnall passion: & who hath the smallest taest in the diuine Scriptures shall easily defyne this argument; so that Eccl. 16 v. 15. sayth. all mercy maketh a place to euery one, according to the merite of his worke. How euident is merite expressed

pressed to be a consequent of mercy, what in this word is to be hated, and abhorred of the Protestantes, if they loue the Scripture, for if they deteste the one they must detested the other, and so the Scripture is as abominable to them, as the word merite, and goode workes are. next to Ecclesiasticus, S. Paul auouches the same, saying, Heb. 13. v. 16. doe good and to distribute forget not, for with sacrifice God is promerited. And lyke wyse of these places in which it is sayd, that God giueth to euery mā a rewarde, & wadges according to the measure, condition, and dignity of the worke, which is nothing other, then according to the good merite of the worke, or the euill, as it is sayd, Psal. 6. v. 13. That God giues to euery one according to his workes And lyke wyse S. Matth. 16. v. 27. sayth, That when the sonne of man shall come in the glory of his Father, with his Angels, then shall he giue to euery one according to his workes. And lyke wyse S. Paul 1. cor. 3. v. 8. sayth, That euery one shall receaue his proper wadges, according to his labour. What is else merite but wadges, and a rewarde, and a condigne recompensation of euery mans laboures, & workes, But now if there be no mention of merit, which word the Protestantes abhorreth, how are wadges, and rewards distributed, and giuen: and lyke wyse punishments. For doth not God punish man for euill according to the euill; and remunerates man with eternall lyfe, for good workes according as they are good workes, and therefore seeing euill workes, of worth, (ex condigno) merites this punishment which is eternall, shall not good workes, and well doing merite eternall lyfe as a rewarde, and a remuneration of good things;

for if we obserue peculiarly the name of wadges, and rewarde, alleadged of the Apostle, it giueth vs to vnderstand, that wadges hath no place, but where is merite: for they are correlatiues, one, with the other, for there is due no wadges, where there is no merite, neyther followeth merite, but where there is workes.

## O B I E C T I O N.

“C Aluin. lib. 3. inst. cap. 15. §. 2. sayth, that the Kingdome of God improperly is called wadges, seing it is the inheritace of the children, ergo.

## A N S W E R.

VV Herefore is it rather improperly sayd waidges, then inheritance, seing the same be waidges, and inheritance, and the same with diuerse titles may be debt to vs, as appeareth euidently in Christ, to whome the accidentall glory of his body was true waidges, as sayth the Apostle Phil. 2. v. 8. 9. He hath humbled himself, and is made obedient to the death, euen to the death of the Crosse: for which, God hath exalted him, and hath giuen him a name, which is aboue all name, &c. For y<sup>e</sup> he promerited the same through his humility, and passion, for if he had not promerited this accidentall glory to his body as waidges, the Apostle had not sayd this word [propter quod] which waidges was also inheritance due to him, by reason of his hypostaticall vnion: euen so lyfe eternall is inheritance, to the iust, and innocent, for somuch as they are adopted sonnes of God, by habituall grace, which only title is dewe to baptised infants. And lyke wyse lyfe eternall is waidges,

ges to the children of adoption, forsomuch as they merit it with good workes done in the state of Grace. And therefore it is not called improperly waidges more then inheritance, seing both the inheritance and waidge depende on the merite of good vworkes.

O B I E C T I O N.

**T**He Lutherans argue, that lyfe eternall is called waidges, not that it is given, or due for good workes; but because it is annexed to the promises of God, and therefore it is due to vs by promise, and not of no merite.

A N S W E R.

**I**Say a man instructed, & confirmed with habitu,, all grace of God, may exhibit, and doe a work condigne, and worthy of eternall lyfe, because he is moued with the spirit of God, whose supernaturall motion intendes to lyfe eternall, and therefore for that cause, these good workes are so high, and excellent as is the self lyfe eternall. And therefore with diuine promise ioyned; lyfe eternall shalbe debtfull to that worke, and for that cause, that vwork shal merite truely, and properly, lyfe eternall, as a merite: and so our merites draw their owne condition, which are done, and wrought, by the grace of God.

O B I E C T I O N.

**T**He Apostle sayth, Rom. 6.v. 23. That the grace of God is lyfe eternal: but that which

is of grace is not debtfull to vs, by way of wadges, of righteousness: And for this cause vs sayd, Psal. 102 v. 4 That God hath crown'd vs vvith mercy and compassion, ergo of grace, and not of vvorkes, is lyfe eternall.

## A N S W E R.

**W**Hō is so ignorant, that knoweth not, that lyfe eternall is called grace; because the cōd gne merites of lyfe eternall, are of the grace of God, as sayth, S. Aug. Epist. 105. For if S. Paul calleth death the sliped of sinne eue to the sliped of righteousness may be called lyfe eternal, for the slipend of death, & slipend of lyfe is merite & demerit, as correlatiues are, for in this the Apostle hath changed a kynd of speech, that he might exclud ambition, and pryd, out of the hart of man, and especially such as would that lyfe eternall, should be due, and properly giuen for their owne righteousness, without the grace of God, as witness S. Aug. in Epist. 105. And therefore the Apostle calleth lyfe eternall the grace of God, because it is giuen, for the reward of vvorkes done in the state of grace, and seeing our vvorkes without grace can not merite lyfe eternall, it is attributed to grace, as vnto the principall cause, that our vvorks merite lyfe eternall. And consequently is the exposition of the Psalme, that he hath crown'd vs in mercy and compassion, not that lyfe eternall is not true wadges, of due righteousness to our vvorkes, but because the same vvorkes are done, in the mercy of God, albeit others expoundes this place so, that God vvith his mercy, and benefits, compasseth the rust man about as vvith a crowne.

O B I E.

OBJECTION.

**W**Hen we haue done all, which is commanded, say, we are vnprofitable seruants, what we ought to haue done, we haue done it. Therefore to vnprofitable seruants wadges, is not due of rightousnes.

ANSWER.

**O**ur owne workes of themselves in a part to vs, are vnprofitable, and of no value without God, because they draw all their dignity, and worth of his grace: notwithstanding good works layde, and ioyned vvith diuine grace, are very profitable according to that saying, 2. Tim. 2. v. 21. If any man therefore shall cleane himselfe of these he shall be an vessel sanctified in honour, and profitable to the Lord, and prepared to every good worke. Therefore when he sayes profitable, the Apostle meanes, that both, he is for the honour of God, and for perfection: disposing him self to all good workes. And therefore for that cause, it is sayd, behould good seruants, and faithfull &c. Math. 24. v. 21. For a good and faithfull seruand is profitable, when their vvorkes are done by the grace of God.

OBJECTION.

**T**he Apostle sayth, that the sufferings of this tyme, are not worthy to the futur glory, which shall be reuealed vnto vs, Rom. 8. v. 18. but our workes hath not that dignity with that reward of glory. And therefore as Bern. serm. de annunciat.

“ sayth, neyther are the merits of man such, that  
 “ for them, lyfe eternall is due of right: neyther God  
 “ doth iniury if he giue not the same vnto vs.

## A N S W E R.

**I** Confesse that our good workes is not worthy so  
 much glory, be Phisicall equality, for the re-  
 warde is much more excellent, nor the workes  
 are: if we consider them, according to their sub-  
 stance trauails, and continuance: Yet notwithstanding they bring vwith them eternall glory as the  
 “ Apostle sayth, 2. cor. 4. v. 17. For our light afflicti-  
 “ ons, which is but for a moment, causeth vnto vs,  
 “ a farre more excellent weight of glory. Which  
 workes as thy proceed from grace, and the spirit  
 of Christ, is worthy of eternall lyfe, with propor-  
 tioned excellency of glory as such is betwixt, the  
 midst, and the end, the fight, and the victory, the  
 race & the vining, for the workes of the righteous  
 ( which truly we call worthy of eternall lyfe ) are  
 midst, and are most fitly ordayned to that end, and  
 of that same right ruell measured, to wit in Gods  
 diuine and supernaturall grace, to which end, such  
 rewardes answers, according to the right ruell of  
 his prouidence. Moreover Bern. saying, That our  
 merites according to them selue is not such, that by  
 them, God by right, is debter of lyfe eternall, but  
 to haue lyfe eternal through vworkes is of his good  
 grace, and diuine promise: & therefore God hath  
 obliged himself to recompense these good works  
 done in grace, if we consider together his ordi-  
 nation to worke good vworkes, and the promise  
 of recompensation for good workes, concludes  
 that he is obliged him selfe, to this recompensation,

regine life eternall for ye working of good works, and consequently, man merites lyfe eternall, and his vvorkes are such that doth merite, and also receaues great iniury, if God effectuall not his owne promise in remuneration of his good vvorkes.

### OBJECTION.

**Y**F we may merite any thing, it redoundes to the iniury of Christs merites, as thought it were not sufficient, except they be helped of ours which is false. And therefore vve reformed are scrupulous, to graunt any merit, and satisfactions to the Papists, lest vve should seeme to doe iniury to Christ.

### ANSWER.

**T**He assumption is false, because our merites absolutely hath power and vertue from the infinit merites of Christ, and doth proceed, & come from him, vvhich makes our merite acceptable, yee also our merites, are the vvorkes of Christ, wch he himself vvorketh in vs, by his spirit, and according to the measure of his giftes giuen vs, as teache S. Aug. Epist. 105. And for that cause, all their prayse, & worth, redoundeth to the greater glory of Christ; for that we affirme the merites of Christ to be of so great efficacy, that not only they purchase remission of sinnes, and eternal lyfe: but they haue merited vertue for vs to promerit, and this promeriting maketh a place, and redoundes to the prayse of Gods diuine power, vvho not ôly hath created all things, and worketh in all things, but also in all thing created hath giuen power of vvorking; how much more, by the rest of his creatures,

atures, hath he giuen power, and freewill to man to merit eternall lyfe, which is the end of his creation. And therefore God requyres our merites, for he would not apply to vs the merites of Christ, yt by them vve might obtayne beatitude immediate of themselues (for in so doing they shoul make vs slouthfull, idle, and the merites of Christ lesse famous, and out of reputation.) but so they are applyed to vs, that vve may obtayne immediate vertue to merit, vvhich except vve vse the merites of Christ they should profite vs nothing to eternall lyfe. As for your scrupells in the conclusion of this subiect they shalbe diicouered.

## Q V Æ S T I O. XXXII.

Of Good workes done in respect of an eternall rewarde.

**W** Herefore doe the Papists teach, that a man may doe, and exhibit, some good workes in respect of eternall reward, seing this forme of doing is mercenary, and iust. Galu. lib. 3. inst. cap. 18. 5. 2.

## A N S V V E R.

**T**O work good workes in respect of an eternall reuward it is both leesome, honest, and acceptable vnto God, as is proued of the Psal. 118. v. 112 saying, I haue inclyned my hart to doe thy iustifications for euer for a reuward. Therefore it is euident that Dauid in respect of a reuward, had inclyned his hart to doe iustifications, and to keepe the Law of God. For the first principall cause of

it selfe, wherefore the mynd of man is applyed, and inclyned to follow the commandements of God, is God, and his will, because God so wil- leth, and commandes, and this obedience, and obseruance is due to his owne Maiesty: but notwithstanding the second, and lesse principall cause why they followed, & kepted the comādements, is the hope of a reward, or remuneration. And albeit that Hereticks would make this subterfuge to turne (ly) for a reward vnto the end, and to say for euer, but this helpeth them nor, because immediately, (ly) goeth before, whyle the Prophet sayth, *in eternum*, for so in S. Hierome translation it is sayd, *inclinaui, cor meum ad faciendas iustificationes tuas in eternum, propter retributionem.*

Moreouer Iohn Baptist, and our Blessed Sauour, with his Apostles by his command, for hope of eternall lyfe, with this proposition beganne their preachings saying, Doe penance, for the Kingdome of Heauen hath approched, Math. 3. vers. 2.

Lykewyse the Eunuchs are praysted of Christ: Math 19 vers. 12. Who hath gelded themselues for the Kingdome of Heauen. In which wordes, most plainly Christ commendes penance, and purity of lyfe, in respect of a more easy obteyning of beatitude; for the end truely vnto which God hath created vs, is eternall lyfe: to which end as a mediat he hath commanded, destinat, and willed good workes to be done, but who, (except he be more blockish nor a blocke, and more stuped nor a stock,) will deny mediates, which rightly Rulleth, and directes his owne end; & that chiefly when a man is greatly loued of God, he will giue diligence in doing the same which he commandes, for whome he vndergoeth his labours;

and paines, cannot be frustrat of eternall lyfe, for a merite, and therefore to worke meritorious workes, for their merite, is not mercenary nor basse, but honourable, good, and acceptable to God our Father, whose sones we are if we inclyne our hart to doe his lawes, for a reward, and this is the good pleasure of God, that ~~concommuniates~~ we should worke good workes, with his grace vnto lyfe eternall, whose will is to remunerat & giue that beatitude, for a merite of good workes.

## Q V Æ S T I O. XXXIII.

Of Confidence conceaued of merites.

**W** Herefore, doe the Papists conceaue such confidence of eternall lyfe by their merites, seing it saunders of presumption, and in preiudice of the excellency of our redeemer. Calu. lib. 3. inst. cap. 12. §. 3. 4.

## A N S V V E R.

**I** Say it is not enough to confide, and trust simpliterly, but also with assured faith, we are bound to belieue good workes to merite lyfe eternall, for we cannot obayne lyfe eternall, except we haue laboured to promerit the same with good works, as is evidently discussed already, notwithstanding, no man can firmly determine, and assuredely persuaide him self, in his merites, to obtayne and haue lyfe eternall, de facto. The reason is, because we are not certaine of our owne righteousness, & that any man is iust absolutly, and to haue meritorious workes, and howbeit he might in some part repose

repose confidently to haue, notwithstanding it followeth, that no man assuredly can assure himself of perseuerance, and therefore seeing no manner of way, any man can be certayne in this lyfe, (without a speciall reuelation of God, or els, if we would precipitate our selues in the damnable golfe of the Calvinists only sayth) We belieue vnder hope, *sub gratia*, giuing diligence to make our calling and election sure by good workes, as the Apostle teaches, 2. Peter. 2. and so we may conceaue of our good workes, some trust, and confidence, of eternall glory: notwithstanding so, that chiefly the same confidence, and trust, be placed dependently in the only mercies of God, and merites of Christ, and secondely in workes. [And therefore to the purpose, the first part is proued, Tob. 4. v. 12. "Great confidence is with almesse before the most high God to all them that doth the same."

Lykewyse 1. Tim. 3. v. 13. sayth, who haue ministered weell purches to theselues a good place, & much confidence in sayth. And seeing good workes, are the cause of our saluation, already proued, we may the more rightly trust, and confide them to obtayne our saluation: as for example when the Physick is very good, the patient may the more confide of his health: and therefore in such manner I may confide, that merites are the cause, of which saluation may come, and so consequently we may haue that confidence, and trust of good vvorkes, as an effect depending on the cause. Secondly the posterior part is prouen of the forsayd introduction, because the chiefe cause of our saluation, is the merites of Christ, and Gods diuine mercy, therefore by the merites of Christ, vertue is giuen vs to

merite, and to be perseuerand: So that our meritis are the workes of Christ, which he worketh in vs by the spirit of his grace, which no man is ignorant of, forsomuch as in all our petitions, & prayers we remite them to be graunted for his diuine mercy sake, and the merite of Christ. And therefore the holy Church, and euery member concludes their prayer, saying, by our Lord Iesus Christ, &c. And therefore here is neyther done, nor inferred, eyther presumption or preiudice to the excellency of our redeemer, for whose fauour and grace, all helpe requisit is giuen vs to merite, and so it is acknowledged of vs, to be frō him, as the principall cause, and so we doe not trust, and confide in our owne merites, but secondarily and dependenterly; for all that we haue receaued or worketh, we affirme it to be, by the merites of Christ, and diuine grace, and whatsoever we worke, or merite, it is through the grace of God, and merite of Christ, and not of our selues absolutly, as our aduersarie imagine. Neyther doe we presumptuously any thing, neyther with iniury to Christ.

“ As concerning their Scrupels, for conclusion  
 “ they are full of scrupelles, to withstand the verity  
 “ revealed out of the word of God, and make no  
 “ Scrupell where Scruples should be obserued, it is  
 “ no Scrupell with there diuines, to affirme God  
 “ the author of sinne, with predestinart predestination  
 “ without forseen causes the fall of man, and the  
 “ reprobates damnation; of Christ disparing  
 “ on the Crosse: of mans freewill, of the whole  
 “ twelf articles of our Beliefe, of the impossibility  
 “ to keepe the Commandements, in defending that  
 “ all

all our actions are mortall finnes, in making all „  
 finnes equall, and in teaching that Christ hath „  
 freed vs from all Lawes, in taking away all feare „  
 of conscience, by only sayth: in teaching necessi- „  
 ty to be forced in the freewill of man: in taking „  
 away vyce, and vertue in mans actions; merite & „  
 demerite; sinne and grace: with others infinite „  
 numbers of assertions swallowed vp of them, „  
 without any scrupell, lyke another Leuiathan „  
 plunged in the weest Sees with a deuoring mouth, „  
 Soe passe they without Scrupelles walking after „  
 their owne fantasies, and not according to the „  
 word of God; neyther the reason of „  
 morall knowledge.



The end of the first Part.

293.

THE

THE TABLE  
OF THIS BOOKE.

<b>O</b> f whome properly the Catholick name appertayne. Quæst. I.	pag. 2.
<b>O</b> f the damnable, and speciall Faith of the Heretikes. Quæst. II.	pag. 23.
<b>O</b> f the Article of the Creed, I beleue the remission of sinnes. Quæst. III.	pag. 44.
<b>O</b> f the informall Faith of Synners. Quæst. IIII.	pag. 49.
<b>O</b> f the necessity of Myracles. Quæst. V.	pag. 45.
<b>O</b> f the verity of Myracles in the Catholicke Church. Quæst. VI.	pag. 61.
<b>T</b> he Pope is taken of the reformed for Antichrist. Quæst. VII.	pag. 73.
<b>O</b> f the Primacy of S. Peter. Quæst. VIII.	pag. 89.
<b>O</b> f the Roman Sea of S. Peter. Quæst. IX.	pag. 107.
<b>O</b> f Iobne the eight Pope, a VVoman. Quæst. X.	pag. 112.

Of

# THE TABLE.

<i>Of the infallible authority of Generall Counsell.</i>	
Quæst. XI.	pag. 116.
<i>Of the verity of the Roman-Church, and of her notes.</i>	
Quæst. XII.	pag. 127.
<i>Of the pretended reformation of the Protestants.</i>	
Quæst. XIII.	pag. 145.
<i>Of the stability of the visible Church.</i>	
Quæst. XIII.	pag. 169.
<i>Of the interdicting of Scripture.</i>	
Quæst. XV.	pag. 183.
<i>Of the adulterating the Byble.</i>	
Quæst. XVI.	pag. 199.
<i>Of Traditions.</i>	Quæst. XVII. pag. 206.
<i>Of the vertitude of Hope.</i>	Quæst. XVIII. pag. 214.
<i>Of publick, and private Prayers.</i>	
Quæst. XIX.	pag. 218.
<i>Of the Ave Maria.</i>	Quæst. XX. pag. 225.
<i>Of the Beades.</i>	Quæst. XXI. pag. 228.
<i>Of Praying in the Churches.</i>	Quæst. XXII. pag. 231.
<i>Of Predestination, and Reprobation.</i>	Quæst. XXIII. pag. 236.
<i>Of Free Will.</i>	Quæst. XXIII. pag. 251.
<i>Of Prescience, Predestination, and Free-will.</i>	
Quæst. XXV.	pag. 259.
	Of

## THE TABLE.

<i>Of the keeping of the Commandementes.</i>	
Quæst. XXVI.	pag. 264.
<i>Of Reall Iustice.</i>	
Quæst. XXVII.	pag. 269.
<i>Of good VVorkes.</i>	
Quæst. XXVIII.	pag. 276.
<i>Of the incertitude of Righteousnes.</i>	
Quæst. XXIX.	pag. 281.
<i>Of the Purenesse of Good VVorkes.</i>	
Quæst. XXX.	pag. 289.
<i>Of the Merite of good VVorkes.</i>	
Quæst. XXXI.	pag. 296.
<i>Of good VVorkes done in respect of an eternall reward.</i>	
Quæst. XXXII.	pag. 304.
<i>Of Confidence conceaued of Merites.</i>	
Quæst. XXXIII.	pag. 306.

FINIS.

